



# BRETHREN IN CHINA



FRANK H. CRUMPACKER





# BRETHREN IN CHINA

By

FRANK H. CRUMPACKER

and

Other China Missionaries



Edited By

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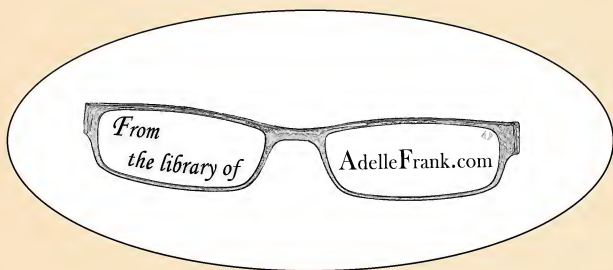
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## EDITOR'S FOREWORD

When the Deputation from the General Mission Board was visiting the mission in Shansi in 1935, a four day celebration was held in honor of the twenty-fifth anniversary of the founding of the mission there. For this occasion Dr. Frank H. Crumpacker, one of the senior missionaries, wrote a brief history of the development of the mission. Some of the other missionaries and Chinese Christians worked out several very splendid charts and diagrams showing the development of the work of the church. These charts are now in the possession of the General Mission Board.

Dr. Crumpacker is a busy man on the field and did not find time to put the manuscript into final form for publication. Upon the invitation of Secretary H. Spenser Minnich, the writer assumed the interesting task of editing the manuscript for publication as a mission study book. In addition to the manuscript as originally prepared by Dr. Crumpacker, the editor has also used helpful suggestions and illustrations that have been provided by some of the other missionaries.

Miss Emma Horning who so recently completed her rich life of service in China in answer to her call to serve above, and Mrs. J. Homer Bright, while at home on regular furlough, made some invaluable contributions to the manuscript, especially Chapter Four. Other missionaries have given much assistance through their writings in the *Missionary Visitor* and the *Gospel Messenger*. Both Secretary Charles D. Bonsack and former Missionary Leland S. Brubaker, rendered valuable service in contributing material and giving counsel.

The editor could not have completed this book had not these different missionaries made available their material.

Whatever the editor has contributed through this little book to the missionary education of the church is heartily and joyfully dedicated to all the missionaries and to all the Chinese Christians who have helped to build the church we have in China, and to all who will labor in days to come to promote the work of the Church of the Brethren in China.







## CHAPTER I

# Twenty-nine Years In China

### **The Brethren First Hearing the Call to China**

As early as 1858, at the time when China's gates were being opened to the world, the Brethren first began to express some interest in China as a mission field. In *The Gospel Visitor*, the Brethren's church paper of those days, several references were made to the new opportunity to do Christian work in China. One brother wrote, "China has thrown open her gates and invited the missionaries; and other nations have done likewise. But here we stand all the day idle."

Again in 1897, a challenge was made for the Brethren to enter China. L. A. Plate prepared an essay on the subject, "Some Notes on China From a Missionary Standpoint," to be read before the Mount Morris Missionary class. He concluded his essay with these words, "While the Brethren have not yet entered the field, the open doors and unbounded opportunities impress upon us, in no uncertain manner, the importance of carrying out the Master's last and great commission to plant within the 'Flowery Kingdom,' the fairest of all—'The Rose of Sharon!'"

In 1900, just prior to the outbreak of the Boxer Rebellion, John R. Snyder, through the columns of *The Gospel Messenger*, asked the question, "Should the Brethren Open a Mission in China?" He said it was a question that was agitating the minds of many of our people, and that some of the members of the Mission Board were praying earnestly "that the day might be



hastened when the whole gospel might be taught to the benighted souls in ancient Sinim."

The March, 1903 issue of the *Missionary Visitor*, we find devoted almost entirely to the subject of missions in China.

These occasional missionary articles in the church papers were making their imprint upon the thinking of the membership of the church. And some interest was being created in this great nation of the East.

#### **The Young People Challenged**

Brethren young people, too, were being challenged more and more to the need of preaching the gospel in the non-Christian lands. China was often discussed by them as an opportunity and a challenge. Missionaries from other churches were lecturing in the colleges on the subject of missions. Wilbur B. Stover, the Brethren's senior missionary to India, when home on his first furlough, visited the colleges in the interest of foreign missions. The visits of these missionaries left a missionary impact upon some of the students. Enoch H. Eby and wife felt a call to go to China; but since the Brethren did not yet have a field in China, they were willing to go to India, and were sent to that field in 1904. During the next two years others offered their lives to the service of the church in China.

#### **First Steps to Opening a Mission**

By 1906 definite steps were being taken to open a mission in China. Early in the year, D. L. Miller of the General Mission Board, and S. N. McCann, a missionary from the India field, visited China for the purpose of ascertaining the advisability of locating a Brethren mission in that country.



At the May meeting of the Board that year a committee was appointed to formulate plans; and the next month, at the Springfield Conference, Frank H. and Anna Crum-packer and Emma Horning, who had made application to go to China, were appointed to go to China as soon as the plans for opening the work could be completed. Two years later all arrangements were completed, and these three, together with George W. Hilton and wife, prepared to go to China.

It was in the bicentennial year, 1908, just 200 years after the founding of our church in Germany, and fourteen years after the mission in India had been started by the Brethren, and fourteen years before the Africa field was opened that the mission in China was begun. On August 30, these five missionaries of the Church of the Brethren sailed on the Steamship Minnesota, and landed in Shanghai, September 25. On the boat it was the privilege of the new missionaries to have helpful conferences with the veteran missionary, Bishop James W. Bashford of the Methodist Episcopal Church; and at Shanghai they received valuable counsel from Dr. Timothy Richards of the English Baptist Mission. Fellowship with these experienced missionaries gave them much inspiration as they were going out to find God's place for them and their church in the great land of China.

At Shanghai the party spent nearly a week at the Evans Missionary Home, getting ready for their trip interior, buying provisions for the winter, and seeking God's guidance as to where they should finally locate. In company with two missionaries from the China Inland Mission they traveled four days in a crowded Japanese boat six hundred miles up the Yangtse to Hankow.

Before proceeding further it became necessary for them



to decide what province should be their destination, Shansi to the north or Hupeh to the south. While staying at the China Inland Mission Home at Hankow, they definitely sought divine guidance for the next step. The missionaries there joined in with them in seeking to ascertain the will of God in the matter.

While at Shanghai, a few days before going to Hankow, the missionary party had wired to the English Baptist Mission at Tai Yuan Fu, the capital of Shansi, to inquire whether or not the missionaries on the field would welcome this group of Brethren missionaries into their territory. Then, one morning in their prayer service while tarrying at the C. I. M. Home in Hankow, a telegram came from the missionaries at Tai Yuan Fu saying, "Come on. We have rented a place for you."

God seemed to be speaking. Following his evident leading they started north by rail, making the trip in a freight car. Had they chosen to travel by passenger train, it would have been necessary for them, when the train stopped for the night, to bargain with coolies, to find lodging in a Chinese inn, to buy their meals, and to gain necessary information while stopping, all of which would scarcely have been possible since they were traveling interior where the Chinese people could not speak the English, and they themselves as yet could not speak the Chinese language.

Finally on October 11, they reached Tai Yuan Fu, where members of Baptist Mission cordially welcomed them, and kindly helped them to get located for a year of language study and of prospecting for a permanent mission location. Shortly after their arrival, these new missionaries formed a warm friendship with the American Board missionaries, the Rev. Paul L. Corbin, Dr. W. A. Hemingway, and the Rev.



## TWENTY-NINE YEARS IN CHINA 11

Watts O. Pye. These good men gave our missionaries much helpful advice and information concerning the unoccupied territory of the province.

**Prospecting for a Field**

After five months of language study, Brethren Crumpacker and Hilton began to prospect for a suitable location. In all, they spent about sixty days, making three rather extended trips, one to the eastern, one to the extreme western, and one to the north central part of Shansi. It is interesting to notice a few of the details of their first trip on which Mr. Corbin accompanied them. They took with them a Chinese preacher, a Chinese cook, and two Chinese boys to drive the mules. The party was out fourteen days and covered a distance of about four hundred miles, about half of the journey being on foot. They were kindly treated by the people. Many tracts were distributed and about four hundred Gospels sold. After making these three tours, covering a distance of about twelve hundred miles, Bro. Crumpacker made another trip to Ping Ting and Le Ping counties in the eastern part of Shansi, just north of the section they had visited on their first trip with Mr. Corbin. The missionaries finally decided that it was in this part of the province that the Lord was directing them to begin work. They remained in Tai Yuan Fu, however, until spring.

**Locating for Work**

In May, 1910, the Crumpackers moved to Ping Ting, a city then of about fourteen thousand, built in a mountainous district, and nestled in the beautifully terraced hills. From the city one looks out on the picturesque hills, or from the hills one can look down upon the quiet little city whose very name means "settled peace." Ping Ting is in a rich



iron and coal district. The city is noted for its excellent pottery. Farming, gardening and fruitgrowing are also important industries for many of the people.

This city has been the home of the Crumpackers from that day to the present. It had been the intention of the party for the Hiltons to locate at the same time at Liao, the county seat of Liao County, about seventy miles south of Ping Ting. But in April, after being one year and six months in China, the Hiltons, due to ill health, found it necessary to return to America. One week before they left Tai Yuan, however, Bro. Hilton had the privilege of baptizing two young men.

#### **Preaching the Word**

As soon as the Crumpackers located at Ping Ting, they began doing a little preaching in the streets and teaching their servants in their home. It was on Sunday, June 12, however, that the first public preaching service was held. A room in their house served as a chapel, both on that occasion and for sometime to come. In the forenoon of that day the seating capacity of thirty-five was filled and several stood for the service. In the afternoon service about ten people were present. The Church of the Brethren Mission in China had actually been started; it was a happy day for the missionaries. The fact that the Chinese people have responded from the very first so cordially to the work of the missionaries has been a source of satisfaction and joy to the missionaries and to the whole church.

In August Emma Horning moved from Tai Yuan to Ping Ting to begin her work among the women. Because of the fear of foreigners every home was closed to her; but persistent kindness and the showing of Bible pictures opened



a hundred of these homes the first year; and soon nearly all of the doors of the city were opened to the gospel message.

### **Welcome Recruits**

On October 15, 1910, the missionaries were happy indeed to welcome Minerva Metzger, the first recruit from the homeland. She soon opened a girls' school, and thus introduced education for girls, a privilege that had been denied them throughout the thousands of years of China's civilization. A new day for these women had begun.

One year later the third party arrived from America. The new recruits were J. Homer Bright and wife, B. F. Heckman and wife, Winnie Cripe and Anna Hutchison. The Hiltons returned with the party. These workers arrived just at the time that China was in the throes of rebellion. Considerable anxiety prevailed in missionary circles. Although missionaries and their work and property were promised protection both by the government and by the rebel forces, many of the missionaries in various parts of the country deemed it expedient to go to the coast cities where the foreign legations could assure them protection during the uprising. Consequently when our new missionaries arrived they were advised to remain at Tientsin. Bro. Crumpacker who had gone to the coast to meet the new missionary party, thus found it necessary to return to Ping Ting without them.

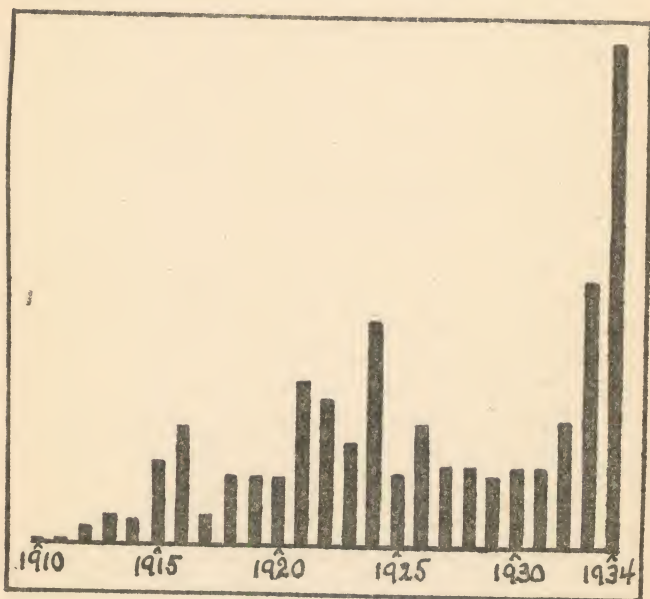
### **During the Revolution**

A few days later the missionaries at Ping Ting received a telegram from the consul bidding them to come to Tientsin at once. They obeyed with great reluctance, for the people at Ping Ting were very eager to have the missionaries re-



main with them during the period of unrest and uncertainty. Bro. Crumpacker assured them that he would be back in a few days if at all possible.

It was almost two weeks before he was able to return; and then it was against the advice of other missionaries. The journey back was made with great difficulty and much danger. He found himself in a precarious situation, the only foreigner in the community, with unrest, uncertainty, looting and lawlessness prevailing in the city, and actual fighting going on near by. His presence with the little band of Christians and friends was a boon to them and



Redrawn from a graph showing the yearly additions to the church at Ping Ting. These range from two in 1910 to 253 in 1934. The total is 1,321.



quite likely had some influence in maintaining peace in the city.

### **The Finding of Pastor Yin**

While the new missionaries were detained at Tientsin, they were busy studying the language. During these few months Yin Han Chang, an educated man, a teacher of several years' experience in mission schools, the son of Christian parents, and himself a former Christian, was employed by the missionaries as a language teacher. In his association with the missionaries he found a new interest in Christianity, and after a time was baptized by B. F. Heckman. He went with them to Ping Ting and became a teacher in the boys' school. He proved himself a faithful worker and a loyal Christian, and was later called to the ministry. His faithfulness in the ministry led the church to ordain him to the eldership, in which office along with his pastoral service, he has continued to magnify his Christ and to prove himself a worthy leader in the church.

### **Our Five Mission Stations**

The station at Ping Ting had been opened in May, 1910, and had become well established. After the return of the missionaries from Tientsin and with the coming of the new missionaries, it seemed time to open a new station. Accordingly, in the summer of 1912, the Hiltons, Brights, Anna Hutchison and Winnie Cripe moved to Liao, about seventy miles south of Ping Ting. In September of the same year the two stations were organized into churches, Ping Ting with a membership of eight with Bro. Crumpacker as elder in charge, and Liao with a membership of nine with Bro. Hilton in charge.

Since that time three other stations have been opened and



two at least have become churches. The Shou Yang Station was occupied by our mission in 1919, when the English Baptists no longer had sufficient forces to continue the work and were glad to transfer it to our mission.

This mission at Shou Yang had been opened sometime before 1900 by the English Baptist church. A thriving church had been built up, when the blow of the Boxers fell heavy upon the little body of believers in 1900. All but two of the members were either killed or by force were induced to recant. The mission, however, soon began the slow process of rebuilding, and continued to grow until the depletion of missionaries during the World War again retarded the work. When the Church of the Brethren assumed the leadership of the mission at Shou Yang, Byron M. Flory and wife, Walter J. Heisey and wife, Grace Clapper, and Mary Schaeffer were the first missionaries assigned to this task.

A fourth station was opened at Tai Yuan Fu, the capital of Shansi, a city with a population of nearly 100,000. The English Baptists had been working here for many years, but were glad to share with the Brethren the responsibility of the evangelization of the city. Minor M. Myers and wife, and Lulu Ullom were located there in 1923. A little later Ernest L. Ikenberry and wife were sent there to assist in the Y. M. C. A. Because Tai Yuan Fu has such a large floating population of students and officials, it has been difficult to form a strong permanent church. But the influence of the church is greater than her numbers would indicate. Holding numerous Bible classes among the students and officials results in scattering the gospel truths to the farthest parts of the province as these people return to their homes.

While the mission has four stations that have been organ-



ized into churches, it also has a fifth that was opened somewhat differently and at which missionaries are now living. This is at Tsinchow where Nettie Senger and E. M. Wampler and wife are located. Other stations were begun by schools and other simple institutions. This rather grew out of evangelistic work and schools have followed. Being a good agricultural section, the schools have partaken of work that helps these rural people. The church has grown rapidly in the few years that missionaries have been located there, and promises to be one of the successful areas of our China mission.

#### **First Death in Mission**

The first death occurred in the mission family in January, 1913, when Bro. B. F. Heckman was taken by small-pox only a year after entering this field. The death of a missionary is always felt as a keen loss; the loss is especially poignant when it strikes a new mission, and when one of the strong workers is taken. So it was in the loss of Bro. Heckman.

#### **Growth and Influence of the Mission**

While the growth of a mission is measured only in part by numbers, nevertheless, numerical growth is inevitably an important consideration of mission work. During a period of twenty-nine years of service on the field it is no mean achievement for the seventy-three different missionaries giving from a few months to twenty-eight years each to the work to be able to claim a total of perhaps four thousand converts, or to count a present church membership of two thousand, two hundred, thirty-two. At present the Ping Ting church is the third largest church in the brotherhood. During the year 1936, one hundred, thirty-four were baptized in our mission in Shansi.



Although fewer than half of the seventy-three missionaries who have served on the China field are today definitely in the service of the Board, either on the field or at home on regular furlough, these few people, representatives of the church in America, bearing messages of good will from us to our brothers and sisters in China, and proclaiming the love of Christ to those who know it not, are carrying on a work, the value and results of which only the annals of time and the records of eternity can measure. We Christians in America have great reason to rejoice that we have the spiritual fellowship of so many brothers and sisters of our own church in China. A different race, a different nationality, people of a different heritage, but all one in Christ Jesus!

#### **Deputations From the Home Church**

Four visits have been made to the China field by special Deputations from the General Mission Board. These visits have helped and inspired the missionaries on the field.

In 1913, H. C. Early, President of the General Mission Board, and Galen B. Royer, Secretary of the Board, made the first visit. The mission was still in its infancy, and the visit of these men was especially timely and cheering.

The second visit was made in 1920 by J. J. Yoder, a member of the Board and J. H. B. Williams, then Secretary of the Board. Dr. H. J. Harnley of McPherson College was a congenial traveling companion on this trip, and a welcome guest in the mission. Secretary Williams and Yoder made some detailed plans for the future development of the mission work. Unfortunately, however, much of the value that was expected from this trip and from these plans never materialized, for the secretary died in Africa before returning to America.



In 1926 the Board sent its third Deputation, J. J. Yoder and Secretary Charles D. Bonsack. This was when the nationalistic spirit was running high. The student demonstrations and the antiforeign and antireligious movements were causing much uncertainty and much concern in mission circles, and made it difficult for the Board and the mission at the time to execute many of the plans which together they had worked out. Nevertheless, the visit of the Deputation was helpful and encouraging to the church in China.

The fourth visit was made in the spring of 1935 by three members of the Board, Secretary Bonsack, Leland S. Brubaker, and J. Kurtz Miller. This group was particularly qualified to give helpful counsel to the mission. Secretary Bonsack was making his second visit to this field, and Bro. Brubaker had been a missionary in China for several years. Bro. Miller represented the business men and the laity of the church, and had for many years been a warm friend of foreign missions.

### **The Mission in South China**

While the church's major mission field in China is in Shansi, an interesting work is also being carried on in Kwongtung. This mission, though under the support of the General Mission Board, is operated solely by Chinese leadership. The history of its development has been quite different from that of any other of the Brethren missions. Several names are associated with the building of this mission. Martha B. Shick, Elgin S. Moyer and wife, Elizabeth Arnold, Elizabeth Postma and Albert R. Smith and wife, each had some part in helping to establish the work. Some of these served under Board appointment, some independently, and some under special arrangement.



The one person who did more than any other in founding the South China mission was Martha B. Shick. She had been a teacher in the Chicago Chinese Sunday school from its beginning in 1908 until 1913, when she went to Los Angeles to assist in the Chinese mission. During all these years she was deeply interested in the people of Sunning district, and longed to respond to the appeal of the Chinese Christians in America to go as a missionary to their homeland.

In 1916 the way opened for her to go when Elgin S. Moyer and wife were sent by Bethany Biblical Seminary to study the Cantonese language and mission work in China by way of preparation for better service in the seminary and in the Chinese mission in Chicago. During Bro. Moyer's two years' stay in Canton it was his privilege to baptize the wife and a brother of Moy Gwong, who was then in Manchester College.

After the Moyers had spent two years in language study at Canton and had returned to America, Martha Shick opened the work in Sunning, the center from which come a great many of our Chinese in America. Being the only foreigner in the particular territory, and the only American member of the Church of the Brethren in South China, she managed the construction of a school-dormitory-church building, taught in the school, conducted the church work, visited in the homes and trained workers in a most devoted and self-sacrificing manner. After working alone for more than a year, she was made to rejoice in the coming of Elizabeth Arnold, her companion during the remaining part of her first term of service. When Miss Shick returned from her furlough in 1926, Elizabeth Postma accompanied her and remained until they both finally returned to America in 1931.



In the meantime a Chinese man was being prepared for this field. About 1907 Moy Gwong, a young man from Sunning District came to Chicago and found employment in a Chinese laundry. Shortly after the opening of the Brethren Chinese Sunday school he became a pupil, and before long asked to be baptized. Two or three years later he left the laundry and entered Bethany as a student, receiving a part of his early Bible training through the regular class work and a part by private tutoring. In 1913 he, along with Moy Wing, the first Chinese person received into the fellowship of the Brethren by baptism, was elected to the ministry. In 1914 he entered Manchester College. During the following six years he not only completed the academy course, but in 1920 he received the B. A. degree.

During the time of his study in Bethany and Manchester, he came in touch with the Brethren in many churches in several states. He thus both worked his way through college and won the love and confidence of the brotherhood.

The Conference of 1920 appointed Moy Gwong to go to his home country, where Martha Shick had started a mission, to become the pastor of that little church and to assist in the school. After Miss Shick's return to America, he became not only the pastor of the church, but also the principal of the school, and the official representative of the Church of the Brethren in South China.

The work under his efficient leadership has grown. The membership now numbers about eighty, nearly all of whom he himself has baptized. The school of which he is principal has an annual enrollment of over two hundred. Sunday school and church vacation schools are also carried on under his direction. He is conducting the church and school work in a most commendable and satisfactory manner.



When any of the two hundred or more members of the church who were baptized in America return to their homeland, they have a church home to which they may go. These members in America are assisting in the support of the mission in Sunning.

#### **The Missionary Staff**

The North China Mission has had an existence of twenty-nine years. During these years, seventy-three missionaries have had a part in building the mission and its program. Of this number, thirty-one are on the field or on regular furlough, thirty-five have retired from the mission, and seven have completed their earthly careers. One of the missionaries on the field says that to get this number of workers from all parts of the United States, and from different schools and churches of the brotherhood, and to have them all co-ordinated and happily united in their service for Christ has been no small task for the Holy Spirit. It is indeed marvelous what such a group of men and women under the guidance of the Spirit can do and have done for the people of China and for the kingdom of God.

#### **Changes in Shansi**

Shansi has undergone a remarkable change during the last quarter of a century. Without doubt this progress is due in part to the aggressive work and influence of the Christian missionaries who have been working there. The fact that Shansi has made this wonderful progress within the lifetime of our own mission, leads us to conclude that our own church has shared largely in helping this part of China in her forward step. Although Shansi had been a backward province and the Boxer blow fell heavy upon this section, Shansi in a very short time, under the leader-



ship of Governor Yen, rose from its ultra-conservatism to become one of the foremost and more progressive provinces of the republic. Although Governor Yen was not a Christian, he appreciated the missionaries and other Christians, and looked to them for counsel in behalf of the progress of his province. One of the missionaries wrote, when Governor Yen was rising to the height of his power and influence: "Mr. Yen, our governor, is called the 'Model Governor of China.' He is putting forth his best efforts to do away with foot-binding and opium smoking, and is encouraging the education of girls and women. He also encourages clean athletics in the various schools, which furnishes excellent opportunities for the Christian students to show that Christianity is practical." Anna Hutchison, after returning from her furlough several years ago, wrote: "Scarcely greater was the surprise experienced in witnessing the almost universal use of the automobile in the States, than was the surprise experienced on returning to Liao to find that the women and the girls of Liao as well as throughout the province, had almost universally unbound their feet—an unheard of fact! A custom, which for over a thousand years had held its victims as with iron fetters, had suddenly within a year's time practically disappeared, and that in Shansi where the women are said to have the smallest feet. This change has been made largely through the progressive measures of Governor Yen, who has made the unbinding compulsory."

#### **An Open Door**

A little more than a decade ago, after a period of great responsiveness to the missionaries and to the Christian message, a reaction set in, as we have already noted, and it seemed for a while that the youth of China were about to



reject the work and influence of the Christian missionary, and even to repudiate the Christian message. They were seriously questioning the worth and desirability of the Christian religion. In more recent years, however, we are glad to see a swing of the pendulum and a return to an appreciation of the foreign missionary and his Christian message. The missionary, if he has the proper attitude, is warmly invited by the young church of China.

When our missionaries went to China in 1908, it was a matter of finding converts and building a Christian church. Now the church is established, and we find the Chinese Christians assuming the leadership; and the missionaries are more and more working with and under them rather than over them. This is as it should be. The day of paternalism in mission lands is past.

This is a day of great opportunity for the Christian church in China. The foreign missionaries and the Chinese Christian leaders face a tremendous task. China is wanting the best there is to be had, and has been testing out everything that has come her way. The fact that Christianity and the Christian church, too, have been put to the test need be no cause for surprise or alarm. It is our opportunity to show the strength of Christianity. In fact, the recent renewed interest shown toward the Christian faith gives evidence of the vitality of our religion. The new search for spiritual truth on the part of the youth and the sympathy and receptivity of the national leaders of China gives the church a new challenge to present the Christ. The challenge is strengthened when we think of some of the intangible fruits which go deeper than statistics—"changed outlook, better living, general uplift, scientific use of medicine, awakened minds, transcended barriers of race and



caste, extension of understanding and good will, respected personality, radiant religious experience." These evidences of enlightenment and growth are indeed most heartening and challenging to the church.

Fifteen years ago, Myrtle Pollock made this statement that is still most pertinent and applicable: "Thus the doors are being opened and the opportunities are before us. We purpose in our hearts to push forth in His strength to conquer. 'Behold I have set before thee an open door and no man can shut it.'"

#### **A Brief Outline History of the China Mission**

October, 1908—Our first missionaries landed in China.

April, 1910—Baptism of first two converts.

April, 1910—Hiltons returned to America on sick leave.

May, 1910—Ping Ting station opened.

October, 1910—Minerva Metzger joined the staff.

March, 1911—First boys' school opened at Ping Ting.

May, 1911—First love feast, four foreigners and three Chinese.

October, 1911—Coming of Heckmans, Brights, and others.  
Hiltons returned.

May, 1912—Beginning of boys' orphanage.

June, 1912—Liao station opened.

July, 1912—First outstation opened at LePing.

September, 1912—Ping Ting and Liao churches organized.

October, 1912—First girls' school opened at Ping Ting.

January, 1913—Death of B. F. Heckman.

November, 1913—Visit of first deputation from Board—  
Early, Royer.



October, 1916—Martha B. Shick arrived in South China.

1917—Building of hospital at Liao.

June, 1919—Opening of Shou Yang station.

1920—Moy Gwong began his work in South China.

1920—Visit of second deputation—Yoder, Williams, Harnley.

1923—Building of the church at Liao.

August, 1923—Opening of station at Tai Yuan Fu.

1926—Visit of the third deputation—Yoder, Bonsack.

1927—Foreigners evacuated interior due to antiforeign movement.

1935—Visit of fourth deputation—Bonsack, Brubaker, Miller.

### SOME QUESTIONS ON CHAPTER ONE

1. How early did the Brethren begin to think of China as a prospective mission field? What part did our church papers have in this? What part did our colleges have?
2. Be able to trace the steps of starting the mission in Shansi. Who were the first missionaries sent by the Church of the Brethren? How did they decide where to locate? How did other missionaries assist them?
3. Where are the following: Shansi Province; Tai Yuan Fu; Ping Ting; Liao? Locate them on the map.
4. What and when was the Chinese Revolution? How did it affect mission work? What Brethren missionaries arrived in China at this time?
5. Name the four or five mission stations in our territory. Be able to tell something about each.
6. How many missionaries have served the Church of the Brethren in Shansi? What results have they achieved during these years?
7. Why has the Board sent deputations to the mission field? How many deputations have been sent to China?



8. When was the mission in South China opened? By whom? How is it carried on at present? How does it differ from our work in North China?
9. What impact has our mission made on the social, educational and other conditions in the Province of Shansi?
10. What is the opportunity of the Christian church in China today?



OUR FIELD  
IN CHINA

PEKING

HSI YEN

YÜ

NIANG Tzu  
KUAN

SHOU YANG

PING TING

TAIYÜAN

CHIN CHU

LE PING

KAO LAO

HO HSUN

YÜ SHE

LIAO

YUN TSO

MATJEN

WU HSIANG

CHIN CHOU

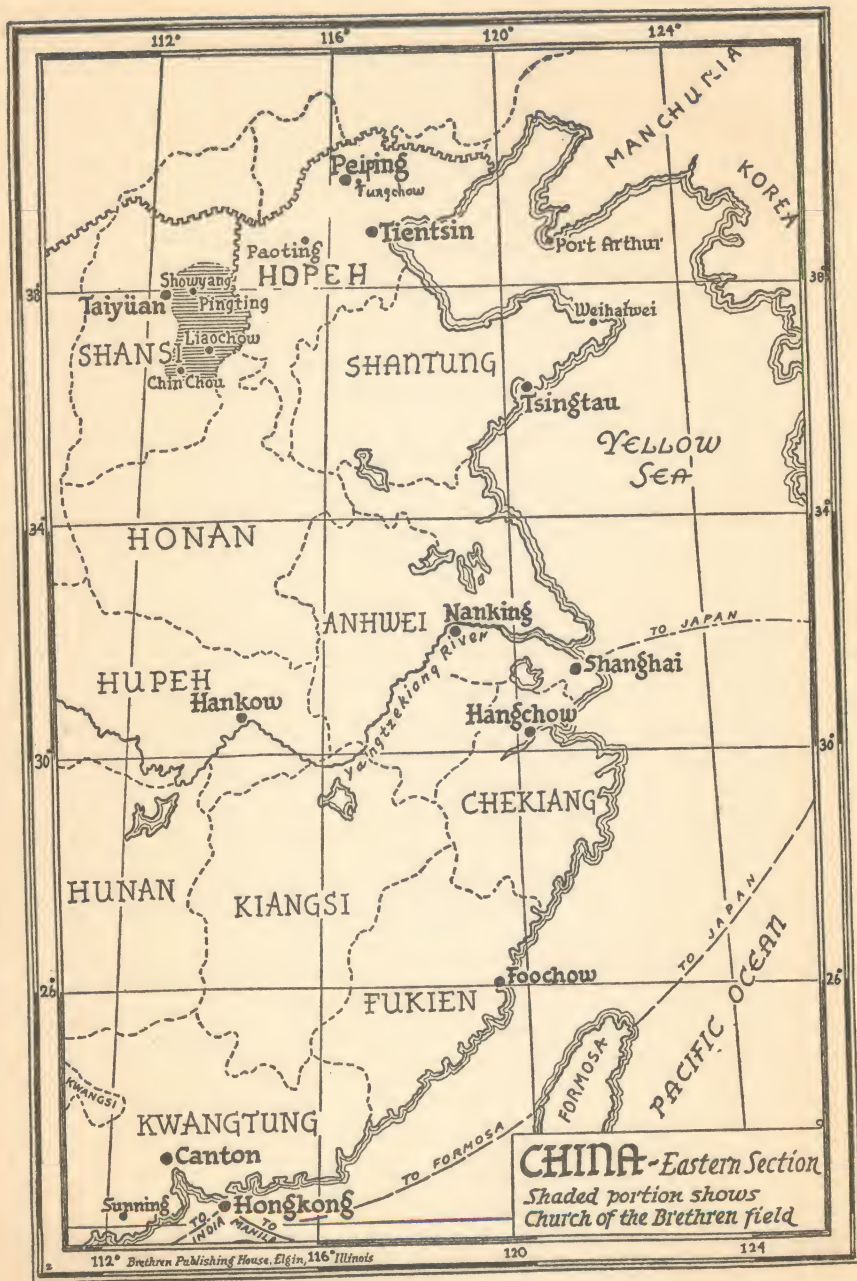
**CHINA**

MISSION FIELD  
CHURCH OF THE BRETHREN

--- OLD CHINESE WALL  
○ COUNTY SEAT; --- BOUNDARY  
--- MOTOR ROAD; --- RAILROAD  
THIS MAP COVERS A TERRITORY 75 MILES  
WIDE BY 150 MILES LONG. THE WHITE-  
SECTIONS SHOW WHERE CHRISTIAN INFLU-  
ENCE HAS BEEN GREATEST.

RUSSELL G. WEST











## CHAPTER II

# Putting Workers At Their Task

### **Mission Policies and Regulations**

The Church of the Brethren began its foreign mission work in 1875, when Brother Christian Hope was appointed by the District of Northern Illinois to go to Denmark. Five years later, when the first General Mission Board was organized, General Conference effected an organization to carry on this and other foreign work. From this time until 1908, when the China field was opened, the Board was gradually evolving a plan and a technique for carrying on its foreign mission work. The rules, regulations and policies that were adopted by the Board during these years, and were guiding the activities of our missionaries, in part, were prompted by the needs and experiences of our missionaries who were already in foreign service in Denmark, Sweden and India; and in part, were appropriated from the guiding policies of other churches. After the China Mission started it, too, had a share in forming the policies that were to direct the work of its missionaries on the field.

The Missionary Manual, which is the Board's guidebook for the administration of the work on the several fields, gives a number of definitions that may well be quoted here. It defines "missionaries" as "ordained ministers of the gospel, doctors, teachers, industrial workers, with their wives, and all unmarried women, regularly appointed for life-service on the foreign field—who have reached their field of labor."

For a statement of the purpose of missions we read the



following: "The primary purpose of all missionary effort is to preach the gospel, to make known the story of Christ and of the Cross and to lead people who sit in great darkness into the marvelous light. All other work is to be made contributory to this."

The Board's definition of a mission is stated in these words: "A mission consists of all the missionaries supported by the Board in a particular country or within certain specified territorial limits." The Manual also directs each mission to appoint three or five of the missionaries in that mission to compose a Field Committee. This committee is in reality the Mission Board's representative body on the mission field and is to assign each missionary to his station and particular work, and is to have general supervision of all the work in that mission.

While each mission seeks to carry out the policies and principles of the General Mission Board, the Board authorizes each of the missions to adopt such rules and regulations to guide its work as may be deemed necessary. Accordingly, about twenty years ago the China Mission compiled a "Handbook of the Church of the Brethren in China." This handbook was to incorporate the essential features of the Missionary Manual as they applied to the China Mission. The Manual \* recommends that each mission lay stress on evangelizing the people and establishing churches. The China Mission is quite in sympathy with such a policy and has faithfully carried on a program of evangelism, under which plan four churches, as we have already learned, have been founded and organized. The Missionary Manual also provides that when two or more churches are or-

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\* This Manual may be secured by writing to the General Mission Board, Elgin, Ill.



ganized in any mission field they shall proceed to organize themselves into a State District with its regular District Meeting. In accordance with this provision, early in the history of the China Mission, the two churches, Ping Ting and Liao, were organized into the First District of China. Then, more recently, Shou Yang and Tai Yuan, have been organized into churches and have been included in the same District.

#### **A New Constitution**

The Chinese church continued to increase in number and to advance in Christian experience until the time arrived for an organization that would give the Chinese a larger share and responsibility in the work of the mission and would bring them into closer fellowship with the American workers. A Yearly Meeting was organized, and a rather elaborate constitution was formed, the purpose of which was to give the Chinese this larger share in administration. The constitution provided for an executive committee to be composed of equal numbers of Chinese and Westerners. While this plan worked with some measure of success, yet **as** new situations have arisen, it has been necessary to make changes also in the constitution and in church government and management.

#### **Meeting New Situations**

The mission is constantly adjusting its program for greater efficiency. During the years 1930-35, a five year forward movement was carried on to inspire Christian growth and progress. Some of the goals were: doubling the membership, developing stewardship, training the young people for leadership, promoting mass education, building better Christian homes, encouraging family prayers, and giving attention to parent and child training.



In 1935 with the assistance and counsel of the Deputation from the home Board, the mission decided to emphasize evangelism more generally and to place more responsibility of leadership on the Chinese themselves. This decision is both prophetic and timely, for as the church grows the brunt of larger burdens and heavier responsibilities will inevitably fall increasingly upon Chinese leadership.

#### **New Missionaries in a New Field**

Missionaries always encounter new difficulties and new situations. They find new problems when they leave the homeland and enter a new country. When going to China, they need to learn a new language which in its written form is composed of twenty-five thousand characters rather than being built upon an alphabet of only twenty-six letters. They must adapt themselves to customs that are new and strange, many of which are quite the reverse of those they have known from childhood. Since climate, foods, dress, methods of work, and habits of life are so different in the two countries, the missionaries need to make adjustments to adapt themselves to their new environment and Oriental life. Since the Eastern and Western civilizations have developed separately for thousands of years, it is inevitable that there should result a wide divergence of thought life. The new missionary must, in a measure, bridge this chasm, and learn to think with the people rather intimately and intelligently if he is to identify himself with them and work shoulder to shoulder with them. All this demands the missionary's best. It requires even more than human nature possesses. He must depend much upon the grace of God for sufficient wisdom and strength to meet the demands of the occasion. It will require much hard work, concentration of effort and a thorough consecration of life. But as



Frank Crumpacker says: "With all the hard work, though, there is still a wonderful peace that comes to the persistent worker. His desire to share and the opportunity to carry out this desire are probably unequaled anywhere else in the world."

One of the first tasks for the new missionaries is to learn this difficult language. For the accomplishment of this task, the mission offers them the best advantages possible. The large majority of our missionaries have had the privilege of attending the efficient and well-known college of Chinese studies at Peiping, where some have made excellent progress in acquiring the language. After a year or more of study, when they have a fair knowledge and command of the language, they are ready to participate to some extent in the work that has called them to China. They are given definite responsibility in one of the mission stations. This is the time that the new missionaries have been looking forward to, and is an occasion of joy and enthusiasm for them. Yet their period of language study is not over. The next few years will require much study, and as long as they are in China they must be students of the language.

#### **The Role of the Missionary**

The foreign missionaries have always had an important part in building and maintaining the church in mission lands. They must assume the role of prophet, for it becomes their task to discern the needs of the infant church and to know how to organize enterprises and projects to meet these needs. But this same prophetic vision challenges the foreign missionaries to lead these Christians of the younger churches to know how and to be able to take over these responsibilities as soon as they are able to carry them.



The missionaries rejoice in each evidence of developing strength and in each step that the growing church takes toward independence and indigenous leadership. Such development has been taking place in the boys' and girls' primary schools and in the high schools and colleges; in mass education and in medical training; in industrial and agricultural improvement; and in evangelism and church administration. Yet in our mission, as in nearly all missions, while the Chinese are able to do more and more of the work, there remains much for the missionary to do. Practically all the younger churches still need and urgently entreat the missionaries to continue to be their advisers and helpers. Missionaries who can be good associates with the Chinese leaders rather than those who insist on being the leaders themselves are the missionaries who are being sought out, and who will continue to be the prophets sent from the older churches of the West to these younger churches of the East. Missionaries who come with aggressive methods of church work, and who have a vision of a great future for the kingdom of God in China will be most welcome. The missionary task of the future will demand specialists in at least the following lines: in leadership training, in evangelism, in religious education, in kindergarten, and in parent and child training.

It can be said to the credit of our church that our missionaries in China have been doing a noble work, and that the home church has done well in backing the missionaries. The missionaries are giving diligence to blend their leadership with that of the Chinese church, and to make themselves as amicable and as useful as possible with the leaders and laity of the young but growing church. I. E. Oberholtzer tells of a recent prophetic step taken by the mission,



and challenges the mother church to lend her fullest support. He says: "Our mission group has pledged themselves to co-operate with this young church in every helpful way. We are prepared to make any adjustment advisable to the full freedom and development of the Chinese church. This will need sympathetic understanding and prayerful encouragement from the Church of the Brethren in America. The venture is new to the Christians, but they will like it when they understand it, and grow in spiritual graces as they could never do under the environment of the mission." He continues: "Dare we die? 'Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth fruit.' The seed exists only that there may be a new plant, and the plant is possible only as the seed falls into the earth and dies. If then we missionaries are the seed, we ought not to expect also to be the blossoms, the blade and the ear. The mission is willing to decrease that the church may increase. We are sure the home church rejoices with us in this forward step. The Church of the Brethren in China is 'boring in,' 'reaching out,' and 'looking forward.'"

#### **Christian Fellowship and Co-operation**

The spirit of fellowship and co-operation that exists between the American and the Chinese Christians is one of the splendid attainments on the field. These people representing different racial groups are working together with harmony and earnestness for the spiritual growth of the church. On the one hand, the missionaries recognize the fact that the work of evangelization must be done largely by the Chinese Christians; and on the other hand, the Chinese Christian leaders realize that the Western Christians have a valuable contribution to make toward the growth and



development of the church and that they still need the assistance and counsel of the older churches.

#### **Training a Chinese Leadership and Laity**

In any church it is of vital importance that a corps of workers be trained—both well prepared, efficient leaders, and also a good, faithful working body among the laity. It is doubly important to provide this training in a land where the church is young and the membership has a very limited Christian background. If the teaching is to be effective it must be done by those who have adequate spiritual, doctrinal and educational background themselves. It is in teaching that the missionaries can and do make some of their most vital contributions.

This training must begin as soon as individuals begin to show an interest in Christianity, must follow them as they continue their interest in the church and must be emphasized more and more as the church progresses. From the very beginning of the mission, preparatory classes have been conducted for applicants for membership. After they are received into the church, classes are held to lead these new converts more fully and deeply into the life of Christ, and to acquaint them more adequately with the doctrines of Christianity. To train some of them for leadership simply requires that this process be continued and that the prospective leaders be taught more fully the way of the Christian life. Leaders must advance in the faith and have a larger grasp of the doctrines of Christianity; they must develop a richer Christian experience and know what it means to abide in Christ; they must learn how to live and serve vicariously and sacrificially. They must know how to live in advance of their people, and also learn how to draw them toward the fuller, richer life.



The training of an active lay leadership in the Chinese church is recognized as one of the vital tasks before the church. This is particularly true in the village churches where the people are not able to support a pastor. Much thought and effort are devoted to this problem. To help find a solution, Dr. Luther A. Weigle of Yale, in the spring of 1935, was requested to come to China to assist in the study of this great problem, and to aid in revising the curricula of the seminaries and Bible training schools, so that these schools might be better prepared to train the leaders whose duty it must be to teach the many Christians in the increasing number of village churches that are springing up throughout China, and to give these young Christians the spiritual guidance and nurture they need. Our own church already has many little groups of Christians living in the hills of Shansi who need just the guidance and encouragement that such trained lay leaders can give. The training of such leadership indeed demands the best that the church can offer. In the past much of this training of necessity has been provided by the missionaries from the West; but with the growth of the Chinese church, more and more of it can be done and is being done by the Chinese leaders who have themselves drunk deep from the wells of the water of life, and who have buried themselves in the love of Christ.

#### **A B. Y. P. D. in Ping Ting**

A B. Y. P. D. in China? That is exactly what has been attained. It was near the end of the first quarter of a century of work in Shansi that the young people of the Ping Ting church organized a Young People's Department.

Something significant has happened during these twenty-five years. At the beginning of this period a B. Y. P. D.



would have been an impossibility. Now it is a reality. At that time it would have been a disgrace for a young woman to allow the eyes of men to gaze into hers in public. Now the young men and young women may meet and fellowship together in church or school, and even on the street or in the market place. Then dark green curtains were used to separate the men from the women in the churches. Now the curtains are gone; for they are no longer considered necessary as a sign of protection for the women. Then womanly virtues were protected by a rigid discipline that had been handed down from the ancient past. Now the morals in the Christian communities especially, and to some extent all over China, are being gaged and standards are being established by a doctrine that also is centuries old; but it is the doctrine of Jesus, a doctrine that has stood the test of the centuries.

Christian teaching has made a tremendous difference. Many of the old restrictions have been removed and customs have been changed under the beneficent influence and spiritual power of the teaching of Jesus. It has thus become possible to have a B. Y. P. D. where young men and young women—nurses, teachers, students, artisans—can meet and enjoy clean social Christian fellowship together.

A new day has dawned. Old things are passing away. New life is being born in China. Great things may be expected from the youth of a reborn Cathay. With great and challenging horizons of service stretching before them, the young people of the church are lifting their eyes to these needs and are planning how they may make their contribution as Christian youth to the building of the kingdom of God in their great land among the suffering and the needy, and the oppressed and the ignorant. Together they



plan for the work, together they sing and worship, together they pray to the loving Father who brought them into Christian fellowship and victorious liberty. The organization of the B. Y. P. D. is a Christian adventure of the Chinese youth in the Church of the Brethren to attempt great things for Christ.

**Elder H. C. Yin**

One of the choicest fruits of our mission work in Shansi is Eld. H. C. Yin, a graduate of one of the best Christian seminaries of China and a man of fine Christian calibre, full of the Holy Spirit. In the church he holds a place equal to that of the missionaries. The evangelistic work of the Ping Ting district is equally divided between him and the missionary evangelist. They take turns in supervising the work of the city church and that of the large country field in the Ping Ting area.

When he is in the city he has charge of the church services, visits the members in the homes, holds Bible classes among the men, conducts meetings on the streets and has charge of the various church committees of which he is chairman. He also takes an equal share of the responsibilities of preparing candidates for entering the church, of administering baptism and of conducting funeral services. When he is chosen elder or overseer of the church for the year, he takes charge of the council meetings and officiates at the love feasts.

When he makes his regular country tours, he visits the scattered Christians, holds Bible classes for the nurture of the members of these rising churches, oversees the evangelistic tent work and gospel preaching in the various villages, prepares inquirers for entering the church and ad-



ministers baptism. He officiates at love feasts, performs marriages, and conducts funerals as occasions arise. In short, he acts as pastor to the Christian groups that are scattered throughout this mountain district. He is dearly beloved by these country people and it is a great occasion when he arrives at a village church once or twice each year.

H. C. Yin not only has done excellent work and won the confidence and respect of the people of his own local church, but he has become known and respected in a wider circle. He often takes an active part in provincial and national Christian work. For a number of years he has been our representative on the National Christian Council at Shanghai which meets every two years. He is repeatedly elected as our representative on provincial and national committees, and is often chosen to serve as our delegate to both provincial and national conferences, and is also frequently called upon to speak at these and other Christian conferences.

#### **Dr. Hsing of Shou Yang**

In the medical field, too, the Chinese leaders are filling an important place. From the early days of our mission, well qualified Chinese doctors have been doing a large share of the work in a very efficient and commendable manner. Dr. Y. T. Hsing, who for years has been the only doctor at Shou Yang, commands attention for the success with which he has carried on medical work. Both his method of work and his equipment are well adapted to the needs of his people. The architecture of the hospital is purely Chinese. The patients sleep on kang's or Chinese brick beds rather than on foreign beds. Much of the nursing is done by the relatives or friends of the patients themselves. Dr. Hsing attempted to make the work not only self-support-



ing, but planned to buy the hospital from the mission, and to pay for it year by year from the receipts. Owing to the drawbacks of the depression, however, he has not been able fully to carry out his high expectations, but has set a good example and has shown a splendid attitude in his endeavors. He also takes a deep interest in church work and seeks to do his share in every way.

W. Harlan Smith in writing of Dr. Hsing, says: "They (Dr. Hsing and Nurse S. J. Chang) work in the Shou Yang Friendly Hospital. Sometime ago when the Shou Yang church organized several local evangelistic bands, these men became enthusiastic members of these bands. Dr. Hsing especially gave some very rousing gospel messages. These men also have splendid opportunities to teach the gospel to those who come into the hospital for physical healing. This is done by personal work, and also through Bible classes for those who are able to attend. This is much better than hiring evangelists, as most hospitals do. One of the men baptized this year testified how the doctor had brought him to Christ by buying him a Bible and teaching him the gospel truths, while he cared for a very sore hand in a medical way."

#### **Mr. Chao, a Convert of Boxer Days**

Since Boxer days Mr. Chao has been a devoted and earnest Christian. In handling the finances of the church he has proved his trustworthiness. Because of his wise judgment and strict integrity he has been charged with purchasing land and buying building materials for the church. He spent the early years of his Christian life in another mission, but in the early days of our mission he came into our midst, and has been a respected Christian and a faithful



worker ever since. Following is his own story of his conversion :

"When I was about twenty years old I enrolled as an enquirer. My home was in a village where there was a small chapel, and a few Christians. There was a colporteur, an old Christian man, who came regularly every few months to our village to sell portions of Scripture and would then pass on to other villages. One hot summer rumors began spreading about the Boxer uprising and fear fell upon many of the Christians. When word came to our village that in many places Christians and missionaries were being killed, our little group was frightened and feared to gather any more at the little chapel.

"On one of these hot days the old colporteur appeared again in our village selling Bibles and portions of Scripture. The mob spirit was running high and the Boxers were now in our village, too. I heard that the mob was waiting for him and I was curious to know what they would do and slipped into the throng of people who were following the Boxers after they took the poor old man. They tried to make him recant and give up following Jesus but the old Christian was steadfast and said he would never forsake his Master. They beat him and took him to the village temple and tried to force him to worship the idols, but he would say, 'I'll not forsake Jesus.' A great multitude of people were now following, curious to see and know what was going to happen. The old man was then led to an open place and made to kneel down while a block of wood was brought. Again they told him if he would now recant and give up this Jesus they would spare his life. With joy beaming on his face he said, 'I'll never forsake my Lord,' and I saw his lips moving all the time in prayer. His head was then laid upon the block of wood and I saw the great knife raised and fall upon the neck of the poor old man. His head was taken and put on the top of a pole and placed by the village temple.

"Having witnessed the tragic and glorious death of this old saint I was moved with a great spirit of joy flooding my soul. I wanted to die such a victorious death, too. All doubts of the power of Christ were swept from my heart and I was a con-



vinced believer in him. I went to the little chapel which was empty now of the little flock, for all had scattered, and I climbed to the housetop (many of the houses have flat roofs), and there I sang Christian songs with great fervor. I was fearless of the mob. My friends begged me not to do this fearing for my life, but I had a deep peace in my heart and I felt the presence of God with me. No harm befell me. The experience of seeing the good Christian die so victoriously fully converted me to Christ, and, through the years of my life, has been a great influence in keeping me true to him. God has been good to me and whatever comes I'll never forsake him."

#### **Mrs. Chang, the Bible Woman**

The Bible women on mission fields have a very important place to fill. They often can do what no one else possibly can do. The Bible women in our mission have done much to open up conservative homes in our cities and villages and to make possible the presentation of Christ to the women and children. One of these women worthy of special mention is Mrs. Chang.

Mrs. Chang was the wife of an official in Tai Yuan Fu. When both her husband and a dearly beloved son died, she felt that life was not worth living, and attempted twice to commit suicide, but was rescued both times. At last a friend suggested that she go to the Bible school at Ping Ting. This she did and ere long became a Christian. She was very happy in her new found Christ. After she was graduated from the school, she carried the Christian message to many homes in the city of Ping Ting. She was so devoted to her work that as soon as the mission work opened at Tai Yuan Fu, the capital of the province, she was called there to work among her former friends. Since that time she has been spending her life in gathering her friends into the church and teaching them the gospel which



she loves so much. She has a firm faith in the power of prayer, believing that through prayer sinners are saved and the sick are healed. Her life of faith is a challenge to her friends, both inside and outside the church.

#### **Mrs. Chin, the Teacher**

One day when Mrs. Chang and Emma Horning were visiting in one of the homes, they called on Mrs. Chin, a young Christian woman who was eager to learn to read. They continued to go to her home to teach her once each week until she became so interested in learning more that she wanted to come to the Bible school. She entered the Bible school and was graduated in the class with Mrs. Chang.

Mrs. Chin was then sent away for a year of advanced Bible study. When she returned home she became one of the teachers of the Ping Ting Bible school, where she has been teaching ever since. Her cheerful disposition endears her to all who know her. Mrs. Chin's patience, tact and kindness are a great asset to her profession, and an encouragement to even the most ignorant and backward women who enter the school.

Mrs. Chin is no less tactful in making contacts with the mothers and in teaching them in their homes throughout the city. She teaches in the Bible school in the forenoons and in the homes in the afternoons, and always receives a hearty welcome by these mothers. She is known in most of the homes of this city of twenty thousand, besides being acquainted in many of the homes in the surrounding villages. She has proved to be a great strength and pillar in her work among these women. Humble and sincere, happy and loving, reaching down to the most lowly, she daily



serves her Lord. Her beautiful personality recommends the gospel of Jesus to all who come in contact with her.

During the terrible famine days of 1921 she gave herself to long hours of hard work in helping to take care of more than one hundred children and about fifty women, all of whom were crowded into the women's school court. It was impossible properly to care for so many people in such small quarters. Typhus fever developed. Though conscious of her own danger she did not think of leaving those under her care to seek safety for herself.

Then one day she too contracted the fever. Already exhausted from the long days of unceasing toil and from undernourishment she became so sick that her friends despaired of her life. For days she lay unconscious. The church cried unto the Lord to raise her up for the work. The workers felt that they could not get along without Mrs. Chin.

One day when she seemed to have about reached the end, her near relatives were gathered in an adjoining room waiting to hear the final word of her passing. In this hour of their deep sorrow they heard her call from her sick bed, saying, "Where is he?" They hastened to her side and asked, "Who!" She replied, "Jesus. He was here. I saw him enter the door, there." In subdued tones they remarked to one another that she was delirious. She looked at them with clear understanding, and said, "I might have been delirious before, but I am not now. I saw him in a glow of white light enter the door. He laid his hand on me and said, 'You are to get well.' Where is he now? Did you not see him?" They assured her that they had seen no one. She then said she was hungry and asked for something to eat. They brought her food. From that very



hour she grew stronger and was soon raised up to serve her Lord again among the women.

The church needs more women of such faith and devotion as Mrs. Chin possesses.

#### **Need of Christian Homes**

While much of the training for Christian living must be done in special classes, or in the schools and in the church, there is another type of Christian training that is basic and indispensable if Christianity is really to root deep in the lives of the people. I refer to the need of Christian education in the home and the development of a Christian home life. But before Christian home life can be attained on a large scale in a land where Christianity is young, a Christian background must be developed. Both parents must be substantial Christians before they can teach their children vital Christian principles. Every effort must be put forth to build true Christian homes. To accomplish this end has been one of the outstanding problems and efforts of our mission in China. Emphasis is being applied in at least three different ways: First, by seeking to convert all the members in homes that are already in part Christian; second, by urging young Christians to decide to marry only Christian companions, or to marry those whose sympathies are already decidedly Christian, and who will likely with encouragement become Christians; and, third, by maintaining women's schools for the purpose of training mothers to build Christian homes. Parent and child training and Bible teaching are stressed in these schools. Some illiterate mothers who can not attend these schools are reached and influenced for better home life by the Christian leaders and teachers who conduct in the homes classes for knitting, spinning, sewing and toy making.



By building Christian homes, one of the greatest obstacles to building a strong, well-grounded church will have been overcome. A good working body of Christians and a strong Christian leadership are bound to issue forth from good Christian homes.

#### **Attainments of Our Mission in Shansi**

Although our church in Shansi is still young, it has already developed a splendid Chinese leadership, as we have already learned in our study. Many of these Christians are proving themselves loyal to Christ and trustworthy in their tasks in the church. In capacity for work and in devotion to the cause, these Chinese leaders compare favorably with leaders of any other mission land or with the American missionaries who are working among them. As an illustration of this, we have learned how Bro. Yin has for several years been pastor of the Ping Ting church, has served as elder in charge of that congregation, has been on the National Christian Council which meets every two years at Shanghai, and is called to various missions to assist in evangelistic work.

During these less than three decades of Christian teaching and indoctrination, about twenty men have been chosen by their own people, and installed into the office of deacon, and four have been ordained to the ministry, one of whom, H. C. Yin, has been ordained to the eldership.

These Christians are quietly but earnestly and devotedly assuming the task of evangelizing their people. The outlook for the Church of the Brethren in China is hopeful. The field is open to the gospel. Some of the leaders are old and tried, while some are young and are just beginning their work; but all have a healthy enthusiasm for the cause.



The present organization is such that it may be easily adapted and adjusted to suit the future developments of the church. With a wholesome spirit of fellowship and co-operation among workers—national and foreign—and an enthusiasm for the growth of the church and the salvation of souls, a healthy expansion may well be expected during the second quarter of a century of work in the Church of the Brethren in Shansi.

**MISSIONARIES WHO HAVE SERVED IN SHANSI UNDER  
THE GENERAL MISSION BOARD OF THE CHURCH  
OF THE BRETHREN**

1. Frank H. Crumpacker	1908
2. Anna N. Crumpacker (Mrs. F. H.)	1908
3. Emma Horning	1908-1937*
4. George W. Hilton	1908-1913
5. Blanch Hilton (Mrs. G. W.)	1908-1913
6. Minerva Metzger	1910
7. J. Homer Bright	1911
8. Minnie Bright (Mrs. J. H.)	1911
9. B. F. Heckman	1911-1913*
10. Minna Heckman (Mrs. B. F.)	1911-1913
11. Anna Hutchison	1911
12. Winnie Cripe	1911-1934*
13. O. G. Brubaker, M. D.	1913-1920
14. Cora Brubaker (Mrs. O. G.)	1913-1920
15. Fred J. Wampler, M. D.	1913-1926
16. Rebecca Wampler (Mrs. F. J.)	1913-1926
17. Ernest D. Vaniman	1913-1927
18. Susie Vaniman (Mrs. E. D.)	1913-1927
19. Anna V. Blough	1913-1922*
20. Raymond C. Flory	1914-1927
21. Lizzie Flory (Mrs. R. C.)	1914-1927
22. Isaiah E. Oberholtzer	1916
23. Elizabeth Oberholtzer (Mrs. I. E.)	1916
24. Laura Shock	1916
25. Nettie M. Senger	1916
26. Norman A. Seese	1917-1928
27. Anna Seese (Mrs. N. A.)	1917-1928
28. Byron M. Flory	1917-1932
29. Nora Flory (Mrs. B. M.)	1917-1932

\* Deceased.



30. Walter J. Heisey	1917-1931
31. Sue Heisey (Mrs. W. J.)	1917-1931
32. Edna Flory, R. N.	1917-1932
33. Mrs. Myrtle Pollock, R. N.	1917
34. Grace Clapper	1917
35. Mary Schaeffer	1917
36. Samuel Bowman	1918-1925
37. Pearl Bowman (Mrs. S.)	1918-1925
38. E. M. Wampler	1918
39. Vida Wampler (Mrs. E. M.)	1918-1926*
40. Bessie Rider, R. N. (Mrs. Harley)	1916-1922
41. Minor M. Myers	1919
42. Sarah Z. Myers (Mrs. M. M.)	1919
43. O. C. Sollenberger	1919
44. Hazel Sollenberger (Mrs. O. C.)	1919
45. Levi Stump	1919-1920
46. Alpha N. Stump (Mrs. L.)	1919-1920
47. Valley Miller (Mrs. Diehl)	1919-1924
48. Lulu Ullom Coffman (Mrs. C. F.)	1919-1928*
49. Mary Cline	1920-1927
50. W. Harlan Smith	1919
51. Frances Smith (Mrs. W. H.)	1919
52. D. L. Horning, M. D.	1920-1927
53. Martha Horning, R. N. (Mrs. D. L.)	1920-1927
54. Carl F. Coffman, M. D.	1921-1928
55. Fern H. Coffman, R. N. (Mrs. C. F.)	1921-1925*
56. Miles G. Blickenstaff	1921-1923
57. Ermal Blickenstaff (Mrs. M. G.)	1921-1923
58. Ernest L. Ikenberry	1922
59. Olivia Ikenberry (Mrs. E. L.)	1922
60. Ada Dunning (Hollenberg)	1922-1927
61. Elizabeth Baker Wampler, R. N. (Mrs. E. M.)	1922
62. Leland S. Brubaker	1924-1927
63. Marie Brubaker (Mrs. L. S.)	1924-1927
64. Esther Kreps, R. N.	1924-1926
65. Minneva Neher	1924
66. Ruth Ulrey	1926-1930
67. Corda Wertz, R. N.	1932
68. Daryl M. Parker, M. D.	1933
69. Martha Parker, R. N. (Mrs. D. M.)	1933
70. Mary E. Gauntz	1936
71. Alva C. Harsh	1936
72. Mary H. Harsh, (Mrs. A. C.)	1936
73. Velma Ober	1936
74. Lloyd Cunningham, M. D., under appointment.	
75. Ellen Cunningham (Mrs. L.), under appointment.	

\* Deceased.



76. Susie Thomas, under appointment.
77. Ida Eshelman, under appointment.
78. Hazel Rothrock, under appointment.

### SOME QUESTIONS ON CHAPTER TWO

1. What is a missionary? A mission? A missionary manual? A field committee?
2. Who forms the policies and regulations for activity on the mission field? How far does each mission in the Church of the Brethren plan its own policies?
3. Why is it important that the work of the mission should be shifted gradually, yet as rapidly as possible to the shoulders of the Chinese Christians? What is being done in our mission to bring about this change?
4. What are some of the problems that the new missionary meets, and some of the adjustments he must make as he goes to a country like China?
5. What is the position and task of the foreign missionary in a young growing church in China? How can our missionaries make their best contribution to the growth of the young church?
6. How can the Chinese Christians best be trained for their task of leadership? What is the value of training lay workers?
7. What has been accomplished by the young people of the church in China, and what promise do they give of the future?
8. Be able to give a brief sketch of the work of Pastor Yin; of Dr. Hsing; of Mrs. Chang, the Bible woman; of Mrs. Chin, the teacher; of Mr. Chao.
9. How important in a land like China is teaching on Christian home building and parent and child education?
10. Do you think our nearly three decades of Christian effort in China have produced worthy achievements? Justify your answer.



## CHAPTER III

# Presenting Men to Jesus

### **Carrying Out the Great Commission**

The one great task of the Christian church in China is to present men to Christ; but this task is accomplished by making him known to men. Thus the highest motive of every true disciple must be to present the Christ in his perfection, his majesty, and his redemptive love, and to reveal his attractiveness so appealingly that men will inevitably be drawn to him. No faithful ambassador of Christ can do other than to strive in his own life and with all his purpose to reincarnate fully the spirit and teachings of the Master. In fact, this has been the chief aim and task of all true Christians ever since the time that Jesus himself lived on earth and challenged men to follow him.

Jesus lived and won his first disciples in the Orient. It was in the Orient, too, that the church was first established. We of the West are indeed greatly indebted to the East for our knowledge and experience of the Christ. Although the Christian message first emanated from that part of the world, it is true that many of the peoples of the Orient have departed from the Christian faith. The fact that many of these nations have lost the Christ lays upon us who have come into this Christian heritage a heavy debt. And, though it is a debt or obligation, it is more—it is a great privilege for us Christians of the West to tell our brothers and sisters of the East of their lost heritage, and to welcome them back into the fellowship of Christ.

One of the basic principles of the Christian faith is to herald to the ends of the earth the message of the redeem-



ing love of Christ, the Son of God, who was born into the world in the little Oriental country of Palestine, but who died on Calvary for all peoples. Before he ascended from the slopes of Olivet, he bade his chosen few to begin the arduous task of making him known to every tribe and nation in the whole wide world. The apostles and their successors caught the strain and force of that command, and it has been the watchword of the Christian church ever since. What more challenging words could the Master have given than, "Go ye into all the World"? What words could be more heart-gripping and more daring? What appeal could be more unifying and have more binding power upon a universal body of followers than one to propagate to the uttermost? No wonder Paul could not confine his labors to Judea nor even to Asia. No wonder Olipun in the seventh century felt the imperative call to China, and Xavier in the sixteenth century saw China as a great rock to be broken for Christ. No wonder Robert Morrison of England in the nineteenth century was impelled to spend his life in China, and Frank H. Crumpacker of our own church in America three decades ago had the conviction that he must present Christ to the people of that great nation. No wonder John R. Mott wrote a book a few years ago entitled "The Evangelization of the World in This Generation." Each of these men was constrained by the love of God and felt the extreme urgency of that great command of the Savior. They have helped to translate the force of that command into a message of love and salvation to mankind. The execution of that message has been a great boon and blessing to men of all lands down through the ages.

Only a message of such dynamic quality can save a country like the great land of China. And China has felt the



penetrating force of the Christian message. It was a realization of the potency of that message that impelled General Chiang Kaichek to call upon the churches in a time of crisis to pray for China.

The effectiveness and influence of the Christian message has been further demonstrated by the liberation of women from the curse of footbinding and other suppressive forces of the past; by the fight against the traffic and use of opium and morphine; by the advance made in eradicating disease and suffering; and by the encouragement of thrift and the development of industry in various lines. This message has indeed penetrated into the very soul of China.

#### **Emphasis Upon Evangelism**

The preaching of the gospel in China has borne much fruit. Hundreds of thousands of the people have affiliated themselves with the church. Christianity has become a vital force in the republic. Men who have sacrificed their lives for the cause of Christ in China have not labored in vain. With missionaries coming from other lands to preach the gospel, and with China's own sons and daughters going forth to witness for Christ, the church continues to grow in might and influence and to develop in favor with God and man.

During the centuries various methods have been employed to carry on the missionary work of the church. While evangelism has always been theoretically the very heart of missions and the spirit of the whole program, it is true that at times the side issues and the means to the end have somewhat obscured the goal itself. There seems, however, to be at present a renewed emphasis at home and abroad given to primitive, Christ-centered preaching. The church



is realizing anew that Christ alone is the hope of an unredeemed world. The first task of every missionary and every native Christian whatever his mission assignment or his daily vocation may be is to preach Christ and him crucified, and to lead the non-Christians to accept him as their Savior. In order to accomplish this task, Christ must have pre-eminence in the life of each Christian, native and foreign. Others must be permitted to see in the leaders of the church the glory and the beauty of the Christ, and thus be led to desire him in their lives, too.

Happily, our Board from the beginning of its endeavors has recognized the fundamental importance of evangelism. Note once more the Board's interpretation of the purpose of mission work: "The primary purpose of all missionary effort is to preach the gospel, and to make known the story of Christ and the Cross, and to lead people who sit in great darkness into the marvelous light. All other work is to be made contributory to this." Although the Board has maintained this standard, and the mission has worked steadily toward this goal, there is a growing tendency in the mission to redouble its effort to make evangelism still more definitely the center of all the work on the field, and to keep all activities and all methods of approach fully subscribed to and contributory toward this great goal.

#### **The Evangelistic Department**

While we often speak of evangelism as a separate department and think of it as one distinct phase of the mission work, yet the spirit and motive of evangelism permeates every aspect and activity of the mission. While every missionary strives to bring men and women to Christ, it is the special task of the evangelistic missionary to devote his time and effort primarily to preaching the gospel and to doing



the various phases of work that pertain distinctly to the church program. We thus speak of evangelism by way of accommodation when we use the term to explain one of the particular activities on the mission field.

### **The Evangelistic Missionary**

The evangelistic missionary often spends several months of the year touring the country sections, going from village to village preaching the gospel. Sometimes he goes to certain villages which he visits once or twice each year or oftener. Occasionally he enters new areas, preaching the message where the love of Christ has never yet been told. At times he goes alone, but more often he is accompanied by Chinese Christians who assist him in this witness-bearing. His great task is to tell the Good News to the people of the many villages who have not yet learned to know the Christ. By many means and various methods he accomplishes his great task.

When not touring the country sections, he is often busy preaching the gospel on the streets of his own town or city, perhaps preaching on a corner very much as our street preachers do in American cities; or possibly he is using a stereopticon to illustrate his message; or he may be directing a band of young Christians from one of the Christian schools as they are learning to witness to their countrymen. In various ways he is attempting to introduce the men of his city to Christ.

At other times he will spend hours teaching the Word of God to patients in the hospital. Many of the people who come to the hospital for physical ministration, and whose lives are saved from much suffering—even from death—find words of healing for their souls as well. Here the



teachings of the missionary evangelist and his Chinese co-laborers supplement in a most vital way the healing medicine of the physician and the skill of the surgeon. Men evangelists work in the men's wards—women evangelists in the women's wards—holding meetings for the patients day after day, teaching them to sing Christian songs and to read the Holy Scriptures. Some of the patients become Christians; many others leave the hospital, not as professed Christians, but with a warm and friendly feeling for the Christian people and for the Christian religion.

Sometimes he accompanies the doctor on his medical tours into outlying villages as the doctor visits the dispensaries here and there, or calls upon the sick in their homes. He finds many opportunities to preach the Word on these trips both to those who are physically ill and to those who enjoy physical health. He is "instant in season and out of season" in presenting the Christ to the people of this vast parish.

On all these trips he distributes Christian literature, both tracts and portions of the Scriptures. He often has working with or under him colporteurs who are able to cover much more territory than he possibly can cover. Through him and his colporteurs the printed Word is carried far and wide and has been instrumental in leading many to Christ. Oftentimes the Scriptures thus reach people and even communities long before either a missionary or a Chinese preacher enters the community.

When an evangelistic campaign is to be carried on, the evangelistic missionary is largely responsible for conducting it, unless fortunately, native evangelists have already been trained sufficiently well to assume the leadership. Of course much of the work may be done by the Chinese lay ministers and helpers, and in fact should be done by them as largely



as possible; yet in many instances, he must bear the responsibility of seeing the task or project carried through.

As a result of these and other Christian efforts, people are constantly seeking admittance into the church. Before it is feasible to baptize them, however, they must be taught or catechized carefully. This, too, is the task of the evangelistic missionary and his collaborators and assistants. His judgment is often sought as to whether the catechists are ready for baptism.

When the time arrives for the applicants to be received into the full fellowship of the church, it is often the duty of the evangelists to baptize them, or to provide some other qualified person to administer the rite.

Another task of the evangelistic missionary is to indoctrinate the young Christians. As it was important in Christ's day first to make disciples, then to baptize them, and then to teach them further the way of life (Matt. 28: 19, 20), so it is needful today to follow the baptismal rite with further teaching or indoctrinating. Especially is this true in the newer or younger churches of mission lands. As these young churches progress and develop, however, the Chinese leaders can do more and more of these tasks which the evangelistic missionary himself has been doing. This, of course, is a happy development and the desired achievement of any missionary church. And it is part of the evangelistic missionary's task to train young Chinese workers to carry on efficiently the task for which he has so long been responsible.

In short, it is the work of the evangelistic missionary to mingle with the people and radiate the love of Christ, and to inspire others to do the same. The tasks and the responsibilities of the evangelist are many and arduous, but



his labors are bringing to fruition much of the seed that has been sown by himself and others; and the prayers of centuries are being answered constantly as this fruitage is realized.

#### **Medical Missions**

One of the oldest specialized activities or departments of work on the foreign mission field is that of "medical missions." It has been said tacitly that China was opened to the gospel at the point of the surgeon's lancet. The service that has been rendered in the saving of human life has in a large way helped to make the Christian missionary a welcome foreigner in China.

Healing the sick and teaching health and sanitation has long been an important phase of work in all foreign mission lands.

If space would permit many, many interesting stories could be told of the good work that has been done by the doctors and nurses, and of the beneficent influence that follows their labors. Three illustrations must suffice.

#### **Seeing Jesus**

Several years ago, Dr. Wampler successfully removed a cataract from the eye of a man who had lost his sight. Sometime later when the man was told how Jesus had healed the sick, cleansed the lepers, and opened the eyes of the blind, he remarked, "Yes, I have seen Jesus, too; I was blind. Dr. Wampler opened my eyes. Now I see. He must be Jesus."

#### **Carrying the Message Back Home**

A woman who had been a teacher in a government girls' school was brought from a distant city to the hospital with an incurable disease. Paralysis had been weakening her



body and making her helpless. She was given a comfortable bed in the ward with many other suffering women. The nurses and the doctor kindly ministered to her physical needs while the genial Christian evangelist came daily to tell the women of the Great Physician who was eager to cleanse them from their sins.

For the first time in her life she heard the strange story of a different God, a Savior who came from a royal throne in heaven to live among men and to die upon a cross for the sins of mankind. Strange and beautiful were the words she listened to. As the days passed she became eager to learn more and more of this Christ. The evangelist explained step by step the wonderful teachings of the gospel. One day she said, "Alas! I have been a teacher in a girls' school for sixteen years, and never knew there was such a truth. Now I am growing old and can not live long. I want to hear more. Do not leave my side. Talk on and on. The words are so wonderful and I believe them to be true."

When relatives of the sick people in the ward came in daily during the visiting hours, the paralytic woman earnestly told them of the wonderful words she had heard and wanted them to believe too. She would read to them portions of scripture and the song sheets she had received, and tell them all she had heard. After weeks of hospital care she was taken again to her distant home. She carried with her the precious songs and the scripture texts, and thus sowed the seed of the kingdom among her village friends.

#### **A Glorious Death**

Mrs. Chang was seventy-five years old when she was brought to the hospital with a broken hip. The accident



had occurred a year before. For one in her condition there was little the doctor could do. But when the Spirit-filled evangelist came to her bedside each day to tell her of a loving Savior, she listened with an open heart. One morning, after a night of dreadful suffering, when it seemed that her life was about to slip away the evangelist said to her, "Mrs. Chang, you are growing old. Perhaps you can not live long in this world. I want to tell you about a place called heaven, a beautiful place where there is no sorrow nor suffering; and Jesus wants you to be with him there." Mrs. Chang with much surprise exclaimed, "Jesus wants *me* there? Did you say he wanted *me* there?" The evangelist said, "Yes, he wants you. He died for you and has a home in heaven for you." Mrs. Chang answered, "I want to go. I did not know that he wanted me, but since he does, I want to go." The evangelist then told her that only those with clean hearts can enter, and that it would be necessary for her to ask forgiveness for her sins and believe in Jesus as her Savior to enter that beautiful place. She learned to pray and would often turn her face toward heaven as she prayed, begging God to forgive all her sins and to give her a clean heart.

She was a devout disciple, and was eager to obey all the commandments. She left the hospital with weakening body, but as a new creature in Christ. Her face beamed with joy and hope.

One day it seemed that her spirit had slipped away. For several hours she lay as though in death. Then she revived and exclaimed to the family, "Death is beautiful. Oh, I have seen such a glorious place, and now I am going there to stay," and her spirit left her. In death her face bore a peaceful expression and her family and friends said, "Surely



her spirit has gone to a different place than we have been taught about."

#### **Far-reaching Effects of Medical Missions**

In the hospital the seeds of the kingdom are sown in many hearts and are thus scattered throughout many villages and into many homes. Ministering to physical suffering often opens the hearts of barren lives and thirsty souls for the reception of a spiritual message.

Medical work has been carried on in all of our main stations, and from them out into the outstations and villages. At first, laymen had to render whatever medical service was given; but gradually professionally trained doctors and nurses, both foreign and native, have been challenged to offer their services for the alleviation of human suffering in Shansi.

The medical mission has rendered excellent service in at least four distinct ways: First, it has proved to be an opening wedge for the missionaries into many a home or village. Second, the training, technique and service of the foreign trained doctors and nurses have been a stimulus and an example to the Chinese to raise their standards of medical work. Third, service of inestimable value has been rendered through the medical mission in relieving suffering, in curing the sick, and in saving life. Fourth, many people through the devoted efforts of these servants of Christ have been led into the acceptance of Jesus as their Master and Lord.

#### **The Educational Phase of Mission Work**

When our first missionaries went to China, the percentage of literacy among the people of Shansi was very low. In order to prepare to build a permanent church it seemed im-



portant that mission schools be opened to educate more of the boys and girls, and even some of the illiterate men and women. This was done and the schools have rendered invaluable service in building an intelligent Christian constituency.

At first primary schools were opened at each of the main stations. Buildings were erected and the schools grew. In the early days the missionaries found it necessary to call in assistant teachers from the neighboring missions until our own mission could train its own teachers. As time went on and as teachers were trained, other schools were opened in some of the villages. Often these village schools as well as those at the main stations had large enrollments.

Later the missionaries opened middle or high schools at each of the main stations. After several years, however, it was decided to centralize the high school work at one station. Then about ten years ago, when the anti-foreign spirit was at its height, it seemed advisable to discontinue the mission high school work altogether.

At about the same time the government had begun to organize primary schools in nearly all the large villages, and also to require all mission schools to register under the government. The new provision of the government has made it impossible for missionaries to have charge of the schools, although they may serve as deans, advisers and teachers. Consequently the village mission schools gradually decreased in number until at the beginning of 1935 the mission was no longer conducting any schools in the villages. The schools at the stations are still being operated by the mission, but through the leadership of Chinese Christians, most of whom have received their training through



our mission schools. And since the Bible can not be used as a textbook in the schools, Bible classes are held outside of school hours.

#### **Influence of Mission Schools**

Although the mission has ceased to conduct these primary schools, much good continues to result from the educational work that the mission once carried on in the villages. The Christian influence is strongly felt both in the mission schools that are still maintained and in the newer government schools. The government educational system has been vitally influenced by the work that has been done by the numerous Christian mission schools throughout the province. Many of our own mission school pupils and graduates are now serving as teachers in government elementary and secondary schools and a few are teaching in colleges. Others are in postal and customs and other government service. Some have set themselves up in business and many have gone back home to the farm.

Minerva Metzger says: "While not all graduates have become Christians, yet none have left our schools without having been influenced somewhat by the teachings of Jesus. . . . Some have made a public confession and received baptism; some have confessed but have not been permitted by family relationship to break with the home altar and come into the church; others more timid are secretly loving Jesus, although they still conform to the clan's acts of worship. We often wonder how many secret believers the Lord has among those who have been pupils in our schools, and if these may not some day come out boldly witnessing to their new faith. There is no doubt that the mission schools on the foreign field have been and still are one



strong factor in promoting the kingdom of God. . . . Bit by bit, the schools through their pupils are reaching out into the near and remote places of the field." Another missionary writes: "We often meet up with them in their home communities and they invariably make good leaders in their home districts."

Again Miss Metzger writes: "We believe that it is the right of every boy and girl to be privileged to grow up as Jesus grew, 'in wisdom and stature, and in favor with God and man.' During the past five years, school boards, teachers and all seem to have had a deeper concern for the 'in favor with God' life of the children under their instruction. One board member said: 'We must keep our school open for the children of our Christians.' A teacher said: 'All the time I am in the schoolroom, I try to do my work as unto Jesus.' Another said: 'My pupils are to know the life stories of my Savior.' A government inspector said of one of our schools: 'This school has a decided Christian atmosphere.' Some of our teachers on Sunday afternoons lead groups of students to conduct Sunday schools, to sing gospel songs, to distribute tracts and to bring cheer to hospital patients."

#### **Women's Schools**

At three of the stations regular women's schools are being conducted for the purpose of giving the women at least a partial primary education. The teaching in these schools enables the women to learn to read the Bible and other Christian literature, and helps them to establish Christian homes and to learn to do certain kinds of church work in their home communities. Each school emphasizes special phases of work according to the needs and opportunities of its particular community.



Since no government schools for women are located at Liao, a splendid opportunity exists for the mission to render a real service to the women of this section. Under the direction of one of the lady missionaries, a good standard of work has been carried on. Some of the graduates go out in the surrounding villages and conduct mass education classes for the women and girls.

At Tsinchow, in addition to teaching the women to read and to build Christian homes, the missionaries also teach them to card, spin and knot wool and even to weave it into cloth. This is a great help to the women of this section, for they live in a sheep-raising district. Their wool, however, was little used until Nettie Senger started the school several years ago. Now, when the women return to their homes they are able to make warm winter clothing for themselves and their families, and to teach their neighbors to do likewise.

A particular situation existing in the Ping Ting area provides a special opportunity for a women's school in that city. Due to the limited amount of farming land in that county, many of the men find it necessary to go to other provinces to secure work. This leaves numbers of the women at home alone. Many of them who have sufficient means to support themselves and children are glad to be in the school maintained for the women. Since most of the mothers in Ping Ting can not read, but can sew beautifully, those who attend the school spend one half of the day in study, and the other half in sewing. These women are taught to make dolls and other toys. While sewing, they are given instructions in child training and Christian home building, and are taught hymns and child-training songs. At the close of each class they are given child-train-



ing lessons through pictures and Bible stories. Mrs. Chin, one of the teachers of the Bible school, has been spending her afternoons teaching such classes in the homes. Miss Horning reports that this method has placed most of the homes decidedly under the influence of the gospel, and recommends Christianity to them in such a pleasing and practical way that they can grasp its meaning and understand its benefit and blessing.

#### **Bible Schools**

The four Bible schools that the mission has been conducting for the women of our area have made a valuable contribution to the church. In a land where so few women are literate, to have more than one hundred of them studying in a Bible school is no mean achievement. These women are proving to be a great asset to the work of the kingdom. From these schools are coming many of the Christian wives and mothers, the Sunday-school teachers, the Bible women, the Bible school teachers, and other Christian leaders of the young church in Shansi.

During the four years that the men's Bible school was in session, some splendid training was given. Nearly all the men in the two graduating classes are numbered among the leaders of the church today.

#### **Kindergarten**

A short time before her death, Winnie Cripe started a kindergarten school. It was the hope of the missionaries that this school would not only serve our own mission, but that it might become a training school for some of the neighboring missions as well. But since no one else in the mission was qualified to continue the school, her untimely death made it necessary to abandon indefinitely a kindergarten training school.



### **Nurses' Training School**

For several years, too, a nurses' training school was carried on at one of the hospitals. Several classes of both men and women were graduated from the school. From these classes came nurses for our own hospitals, for other mission hospitals, and for government service. Others there were who began a medical work of their own.

### **Adult Education**

One other type of educational work that has been opened recently and that is accomplishing much good is the reading classes for adult illiterates. Night classes for men and day classes for women have been opened in several localities. These schools are serving a very important purpose, since at least seventy-five per cent of the adults of this district are illiterate. The government has been favorably impressed with what has been done and is preparing to provide still greater educational facilities for these men and women than the mission has been able to do.

Thus the work and influence of our various schools in Shansi have penetrated far, and have done and are still doing a splendid service for China and her people and have made a valuable contribution to the church of Christ in this part of the republic.

### **The Field of Social Service**

The contribution that the Christian church has made toward the social betterment of the Chinese people is of no little significance. It is inevitable that these Christian efforts will more and more tend to prepare the minds and hearts of the people for the reception of the gospel truth. In order to render the fullest service, and to wield the largest influence for Christ, our mission in Shansi has been engaging in various lines of social activity.



### **Orphanage Work**

Early in the history of our mission an orphanage was opened and maintained by the church for several years. The occasion for opening the orphanage was a call from a neighboring province in the time of a famine for a worker in our mission to volunteer to assist in caring for a few orphans during the famine. The man who rendered this service from our mission, being challenged by the opportunity, recommended that our mission take some of these children, and provide for them until they should grow to maturity. The recommendation being approved, sixteen starving boys were brought to the mission and an orphanage was started. During the several years that the orphanage was maintained, not only these boys from the neighboring province were cared for and educated, but many other unfortunate children from the local community itself were taken into the orphanage and fathered. Thus the orphanage of the Brethren mission became a home and blessing to many. The orphanage not only saved these children from an unhappy existence, and in some cases from an early death, but was also instrumental in training workers for the church of the future.

### **Famine Relief and Famine Prevention**

China is a land of recurring famines. Too large a portion of the population lives on the verge of starvation most of the time. When floods, drought, earthquakes, marauding bands and other catastrophies afflict the country, a famine is likely to result. At such times the missions of China have a great opportunity for philanthropic service. Often, too, it is within their power to help remove the causes of the disasters and thus to prevent their recurrence.



Our mission had its first challenge for service along this line in 1912 when a flood in Anhwei, a province to the south and east of Shansi, created a famine over a large area. The mission loaned Bro. Hilton to assist in relief work.

The next appeal came from our own province in 1920 when a drought of two and a half years' duration left a famine stalking over the province. Many people were dying of actual starvation. To save life was the great appeal; and a large force of workers was needed. Nearly the entire Brethren mission force, both foreign and Chinese, turned its attention and energy for the greater part of a year to the task of relief. The General Mission Board, the Red Cross, and several other societies entrusted considerable sums of money into the hands of the mission to be used in relief and in saving life. In order to give the people work to earn a livelihood, the Relief Commission planned for constructing roads, digging wells, making reservoirs, building retaining walls along rivers and other work. It was at this time that a road about eighty miles long was built between Ping Ting and Liao, the two oldest stations of the mission. The money that was contributed provided work for many of the people, saved hundreds of lives and resulted in public improvements that would be a benefit to China for years to come. A total of nearly a million dollars in Chinese currency was thus distributed by the mission. This was, indeed, a substantial aid to the people of Shansi in time of great famine.

A third call to aid in famine relief came again from Anhwei Province. Two workers were loaned from our mission, and they, working together with those from several other missions, averted a famine of any serious proportions.



The fourth opportunity to engage in public relief service came a few years later when the International Famine Relief Commission called for aid in building canals leading from the Yellow River to an arid district in the northern part of Shansi. This system of canals was designed for the purpose of irrigating a large desert tract so that future famines might be averted in the province. Our mission again showed its willingness to co-operate in social welfare by providing two workers for a few months for this project.

### **Plague Prevention**

The three dread diseases, cholera, bubonic plague and pneumonic plague, have claimed the lives of millions of the people of China. Within the history of our own mission, the pneumonic plague has seriously threatened to decimate the population of Shansi.

Pneumonic plague broke out in our province in the winter of 1917-18. A call came from the government to the various missions of the province for volunteers to assist in quarantining the epidemic. Since there is no known cure for the disease and since it is fatal to all who contract it, the only way to control it is by strict quarantine.

Our mission answered the call by sending not only the medical force, but also several other workers from the missionary staff and a goodly number of Chinese workers. The missionaries from the several missions of the province and the Christians from the Chinese church co-operated so effectively with the government that the plague was gotten under control without a very heavy toll of life. Without this concerted effort, one can only guess what heavy loss of population Shansi might have suffered.



### **The Mission and Social Reform**

The Church of the Brethren at home and the young church in China has long since committed itself to the task of helping to fight social evils. Our little church in Shansi has been co-operating with other agencies in attempting to combat the evils of foot-binding, opium smoking, the use of narcotics, and other social wrongs. Much progress has been made in certain quarters along these lines.

### **Helping the Farmers**

Another significant way in which a Christian mission can make a lasting contribution to a community is to help the citizens of that community to become more thrifty and economically independent. When poverty loses its strangling hold upon the people, they not only become better able to provide for themselves and their families, but as they become Christians, they also can do more for the upbuilding of the church. The farming class in China as in most parts of the world is a strong factor in the make-up of the social and economic structure of their country.

The mission has long been studying the problem of helping to free the farmers from their economic plight. The largest and perhaps the most successful effort of the mission has been the one in our Tsinchow area where the sheep-raising industry has been very much increased through teaching the weaving of wool and through improving the breeds of the sheep. A home industry has been encouraged that has already become a great asset to the farmers and bids fair to grow into a still larger and more profitable industry.

In this same district the farmers have been taught to strive for improvement in their fruits, grains, and other



farm products. They are given lectures on crop improvements, are encouraged to exhibit at fairs, and to work for awards and prizes for choice exhibits. They are learning that spraying the trees means better fruit, that a better stock of hogs and goats means better meat and milk, and that a better breed of chickens means more and larger eggs. These are new ideas to the Chinese farmers. As the mission brings these facts to their attention, the result is an added respect for and interest in the Christian church. Although much has been done along this line, the task is only begun. A great opportunity lies at the door of the mission and of the Chinese church.

These various activities in social service have been carried on to give the people of Shansi an opportunity to make life more abundant and more worth living. As the Christians show themselves unselfish in the task, the people about them will see the value of the larger life and will inevitably want to fellowship with the Christians and want to share in their religious faith.

#### **The Place of Prayer**

The ministry of prayer has a vital place in mission lands. The lives and achievements of the missionaries, and many rich experiences of the Chinese Christians, are often visible and eloquent testimonials of answered prayer. More is wrought through prayer on the mission field than any of us realize. God honors the prayers of his people; and the accomplishments of his workers are inevitably far greater when they confide in him fully and look to him trustingly than could be possible without an implicit faith and a devoted prayer life. The task is so momentous that it demands the greatest faith in God that one can muster. The work calls for the quality and degree of faith that can come



only through much prayer—the prayers of saints both at home and on the field. Missionary history records many wonderful miracles wrought by faith and prayer.

#### **Prayer for Rain**

The rains were long overdue, and the prolonged drought was causing much anxiety. The scanty crops were shriveling up under the scorching sun. The rain gods had been carried through the streets of the city and out to the villages. Far into the night long processions of men and boys marched along crying to their mud gods for rain. The Christians seeing their neighbors' blind devotion to helpless gods felt constrained to gather in their "House of God" to pray to their heavenly Father.

It was toward the close of the day when the Christians met to worship in deep abiding faith and to pray for rain. The Spirit of God seemed to have full control of the hearts of those present. Most earnest prayers of faith were offered by these believers. After an hour of deep consecration and intercession raindrops began to fall. Clouds thickened, and by the time the Christians reached their homes, a quiet, steady rain was falling. The rain continued all the night and the following day. The withering crops were freshened and famine was averted. Great rejoicing prevailed among the Christians and the faith of all was greatly strengthened. Some of the Christian women in speaking of this incident, said: "When we gathered at the church for prayer the wind was from the west. We knew that west winds never bring rain, but during our prayer service the wind shifted directly opposite and as we went home an east wind was bringing clouds of rain."



This memorable prayer service was followed by a fitting service of praise and thanksgiving for God's wonderful answer to prayer.

### **Prayer for Healing**

In one of the mountain villages about two days' journey from the central station was a non-Christian home in which the wife and mother was lying at the point of death. For three weeks the family had been doing all they knew how to do for her. They had called in the native doctors; but all was to no avail. The husband in his despair knew not what else to do except to ask aid from a devout, earnest Christian who was at the time visiting in the village. The Christian was an unlettered man, barely able to read the gospel story; but the love of Jesus was in his heart. The grief stricken man asked the visitor if he would pray to his God for the sick wife. The Christian said he would be glad to pray to God for her. So he went to the few Christian homes that were in the village, and told them of the request of the non-Christian man. A little group of four or five believers entered the home of the sick woman. In the room where she lay sat the helpless gods to whom they had made such earnest petition for healing. The little group of Christians said: "If you want us to pray to our God for you, you must remove from the room these helpless, worthless gods and all the superstition connected with them, for we can not pray to our God in their presence." Feeling that these gods had done nothing to help them in a time of sore need, the husband was willing to remove them from the room.



When this was done the believers in Christ knelt and poured out their hearts to God for the healing of the sick woman. In the midst of their praying the woman began to gain strength and in that very hour was cured of her illness. This remarkable answer to prayer and this wonderful miracle of healing brought great rejoicing and a quickening of faith to these Christians in this mountain village. The members of the home confessed their faith in the God of the Christians, and became eager to learn more of his glorious gospel. Today they are Christian witnesses in their village and to their friends far and near.

#### **Christianity a Religion of Sharing**

The Christian church is realizing more and more that Christianity is a religion of sharing. When the Christian has found an abiding faith, an immortal hope and a dynamic love, he can not long contain that experience within himself, but must bear the good news to others. He must become a witness bearer, a martyr to the cause. He will actually lose his life that he may find it again in others. Our missionaries are day by day losing their lives, but the beauty and worth and love of those lives are being reborn and relived in the hopes, aspirations and experiences of the Christian sons and daughters of the great land of Sinim.

Yes, it is our task to present men to Jesus. By sharing our lives and experiences with them we shall be enabled to bring them to the feet of the Master. Then through the ceaseless ages our Chinese brothers and sisters and we together shall share the fullness of the glory and reality of our eternal salvation as we abide in his everlasting presence.



**QUESTIONS ON CHAPTER THREE**

1. How well has the Christian church heeded the challenge of the Great Commission and with what effect throughout the world?
2. What must always be the chief purpose or goal of all mission or church work? What are we to understand by evangelism?
3. In what respect does the evangelistic missionary have the same sort of task as has the medical or educational missionary? How does his task differ from that of the others?
4. How would you characterize or state the task of the evangelistic missionary?
5. How has medical service proved to be an important and valuable phase or department of mission work?
6. Why was education introduced as a regular phase of mission work? Why has it in part been discontinued? How important have educational missions been in China? Note the different types of educational work that have been carried on.
7. What value has the orphanage work been in the Brethren mission?
8. What service has the Brethren mission rendered in famine relief? What advantages have accrued from such service?
9. What relation does helping to better farming conditions or other industrial situations have with mission work or growth of the church?
10. How important and how fruitful is prayer on the mission field? What responsibility has the home church in this matter?



## CHAPTER IV

# The Task of Tomorrow

### **China Faces the Future**

After a period of more than a quarter of a century of work and fellowship with the people of the great land of China, it seems timely to pause to think of opportunities and possibilities of the nation's future in the light of her past developments. The younger generation of China's scholars, politicians, economists and social workers are learning in a new way to plan for the nation's welfare. With her leaders facing forward she no longer glories in her illustrious golden past, but has set her face to meet the challenging realities of today and the perplexing problems of tomorrow. Her religious and moral ideals have been shaken to the foundation. She is struggling now to retain the good of her own culture of the ancient past and to absorb the best of the newer cultures that have come in from without. The China of today is indeed at grips with herself. When once the best of the East and the best of the West are blended into a working philosophy of life, both individual and national, there will certainly emerge a pattern of life that is today found neither in the West nor in the East.

### **A Confused Bewildered Young China**

The impact of Western civilization with its tide of commerce and industrialism has broken down old imperial traditions and cultures. Revolutionary ideas have been born, ideas that conflict with the old traditional ways in government, in education, in family life and relations, in society and in religion. A modern China is rapidly emerging. Probably more changes have come during these twenty-five



or thirty years than had come about during the previous two thousand years. Many of these changes have been thrust upon the people so suddenly and unexpectedly that the nation has been severely shaken and greatly bewildered and, at times, almost disrupted. But in spite of her confusion and difficulties she is heroically endeavoring to guide her great ship of state to a port of safety.

Because of the chaotic life which has resulted from this transition, young China faces many grave problems, not the least important of which is the problem of accepting a religious faith. To some of her young people, her historic religions, and in fact all religion, have become more or less meaningless. These young people are seeking something that satisfies, something which they have not found either in their old religions or in the newer systems of thought. Many systems and philosophies have bidden for the allegiance and devotion of the youth of China. A traditional Confucianism, a revised Buddhism, a patriotic nationalism, a Western civilization, a godless materialism, a scholastic faith in science, a confusing agnosticism, a modern communism, all have made their appeals to the thinking youth within recent decades. Christ, too, is bidding for the soul of China; and his challenge seems to be proving the most effective, the most satisfying and the most abiding of them all. Thousands of China's youth are saying, "We appreciate and admire Jesus and his teaching, though we do not like Western Christianity." While the character and personality of Jesus appeals to them, there are many who are not willing to make the Christian church their religious or spiritual home. The church seems to them to be something foreign, something extraneous, hence to be shunned.

Even some of those who have become members of the



church are criticizing the present methods of carrying on the work of the church. Many of the educated Christian youth feel that various changes should be made, especially in the methods of evangelism. They are convinced that the church as an institution should continue to exist, but that it should be adapted more fully and more adequately to the needs of the day. One group of Christian youth expressed the matter as follows: "We want to fuse our personal life with our tasks that we may on the one hand, by our distinctive character and activities, revitalize the church, and on the other hand, provide ample channels for the outlet of young energies for social service."

#### **Youth's Challenge to the Church**

The youth of China greatly needs the church of Christ. We believe that when the church once learns how adequately to meet the needs of the restive, questing youth of this age, they will rally to the call of the church and find in her a satisfaction of soul, an answer to their questions and a solution to their most baffling problems. In order to attain this goal she must learn to sympathize with the problems of youth, to feel the throb of their aspirations and to encourage them in "adventurous thinking and doing." The church must inspire her members to live the life of the Master, who in all ages and in all nations has been adequate for all problems and all needs. The church must represent him fully and completely, for when she does this she is bound to capture the youth of China and of the world as no other system has ever been able to do.

#### **China's Debt to the Church**

There can be little doubt but that the Christian church through her missions has accomplished for the welfare and



progress of China that which no other agency could possibly have done. Without the work of Christian missions and of other Christian agencies the present status of China would be far different from what it is today. China indeed owes the Christian church a great debt of gratitude for the wholesome influence her missions have had upon the nation. The teachings of Christ have done more to mould the character of China's greatest leaders today and to infuse them with the spirit of unselfishness, dependability, honesty, and moral worth than has any of China's other religions, systems of ethics, or philosophies of life.

#### **A Fallow Soil**

While Christian missions have indeed had a vital and beneficent influence upon the Chinese people and have given them a perfect religious ideal, we are aware of the fact that the Christian religion from the first has found China in many respects a fallow soil in which to plant the seeds of the gospel of Christ. In the first place, the ancient religion or philosophy of Confucious has ethical ideals, many of which are in accord with the ideals of Christianity. In so far as the people have accepted the teachings of their great sage and as a result of these teachings, they are an industrious, peace loving, altruistic, courageous and enduring people. They have been taught characteristics of life that Christianity itself stresses. In the second place, the people seem to have an inborn hunger for that religion or philosophy of life that will best meet their deepest needs. It is always easier to feed hungry people than it is to feed those who are already satisfied. In the third place, there seems to be a desire on the part of some of China's most powerful leaders at the present time to try out Christianity



as a way of life for the nation. All of these are strategic facts and confront the church with a great challenge.

#### **A Christian Officialdom**

It is the judgment of many people that the hope of China lies in her Christian leaders and officials. It is of not little significance that of all of China's greatest men—leaders of state, leaders in education and leaders in social progress—a large majority are affiliated with the Christian church, many of them as active Christians.

#### **China's Christian Generalissimo**

The burden of the responsibility of establishing the government of China at present seems to rest on Generalissimo Chiang Kaichek. Although he is not president of the republic, he is without question, the most influential man in the present government. He became a Christian a few years ago and is an interested and devout member of the church. He reads and studies his Bible much both for personal guidance and for help in bringing the teachings of Jesus into the solution of the problems of state. His public utterances, his private life, his selection of leaders and his experiments and endeavors in the administration of government, all show a careful study of, an application of and a great appreciation for the fundamental teachings of the gospel of Christ. Although we may not agree with him in all his policies and may not endorse all his doings, yet when we see him striving to apply the principles of Christ in his private life and in his administration of affairs of state, we are led to apply to him the words of Jesus, "I have not found so great faith, no, not in Israel."

Mention of a few of his endeavors will throw light upon his Christian character. A few years ago he initiated the



New Life Movement which spread throughout China. This movement is built around four distinctively Chinese ideas. They are right attitudes and motives in life; right conduct; clear discrimination and judgment; self-consciousness and responsibility. These are very simple ideas, but vital and fundamental. How really Christian these ideas are! What a soil in which to plant the gospel of the Son of God!

Then, too, recently in a message to his annual church conference, General Chiang boldly declared his Christian faith and expressed his conviction on what the Cross of Christ means. There is a refreshing genuineness about this declaration that is so lacking in much of so-called Christianity. Such rays of light give great hope for the growth of the kingdom of God in China. One of the most significant and hopeful of his recent doings in government has been his choice of men for responsible government positions.

#### **Advancement of H. H. Kung**

During the days that General Chiang was held a captive last winter, when the future of his life and that of the government seemed uncertain, the well known Christian leader, H. H. Kung, who for several years had been the director of finances for the national government, was appointed to direct the affairs of state. Mr. Kung's long record of interest in and sacrifice for the Christian cause is well known to the Christian people throughout China. He is especially well known to our mission workers because his home and early Christian activity were in the American Board Mission adjoining our own mission. His zeal for Christ, his interest in the church and his good judgment, along with his noble character and his Christian faith have made him both an efficient statesman and a Christian gentleman well loved by the Christians throughout China.



**Dr. T. T. Lew**

A very recent appointment to the legislative branch of the national government was that of Dr. T. T. Lew, the veteran teacher of religion in Yen Ching University. This man is well known to the Christian world, having lectured not only in educational centers in China, but also in America and other western countries. He has been received everywhere as a man of wise counsel and high ideal. His seasoned judgment and his fine Christian character will be a great asset to the legislature of his government. It is most hopeful to see this aspiring nation entrusting the making of its laws to such men as Dr. Lew.

With such men at the helm, God can certainly have a larger part in the management of the ship of state and the church can have a better opportunity to live and to teach the principles of Jesus. May the church be true to her trust and to her opportunity in these critical but hopeful days in a land that is seeking the best there is to be had.

**A Christian Ambassador to America**

One other significant appointment of a Christian man to a responsible governmental position is that of C. T. Wang, a former secretary of the treasury, who was recently appointed as ambassador to the United States. Here is another evidence of China's recognition of the true character and worth that are produced by Christianity. Mr. Wang has been well known as one of China's leading evangelists and Y. M. C. A. secretaries. He is also well known in America and will bring to our diplomatic circles at Washington a sympathy for the better things and higher ideals of Chinese life, and will undoubtedly be able to help bring about and maintain most wholesome relations between the two nations.



### **Larger Opportunities Ahead**

In Chapter Three, we have already learned of some of the educational, physical and social needs, as well as the religious needs of the people of China, and how our church has been helping to meet these needs and to do a lasting service for the people in a few counties in Shansi. While much good has already been accomplished there lie at the door of the church even larger opportunities for service. Our missionaries are closely observing the achievements in Shansi and in other provinces in order to discover new fields of service for our own mission. The field is indeed large and the harvest is ready for a great harvest season for the kingdom of God in China.

### **A Rural Program Needed**

The vast rural areas where the peasants live close to the soil, where through much toil they secure meager harvests, and where hunger is ever lurking at their doors, these areas today present to the church a great challenge to work out and carry on a well planned agricultural program. Twenty-five years ago Christian missionaries as yet had become little interested in the problems of the farmer. The missionaries' previous training and their vision of service gave but little consideration to anything that affected merely the material side of the life of the people. Even had they sought to stress such fields of activity as agriculture, animal husbandry, poultry raising and bee culture as phases of mission work in those days, they would likely have gotten little response from their boards or from their colleagues. It is true, however, that for many years the Christian movement has done much pioneer work in helping to improve the life of the people and in creating intelligent sentiment against such social evils as foot-binding, illiteracy and



using of opium. But, today, the Christian movement, though having made splendid progress in the field of social service, especially in the rural areas, is still but touching the fringe of the vast possibilities for service in bettering the life of these rural people.

### **What One Anhui Missionary Did**

One rural missionary in a neighboring province, who sympathized keenly with the suffering of the poor farmer folk believed that his duty was not only to preach the gospel but also to render practical service to these farmers. He was convinced that where people were nearly always hungry and in sore physical need, it would be difficult for them to listen to and be interested in his spiritual message, unless at the same time he endeavored to improve their physical condition. So he and a few Christian boys plowed a plot that had formerly been used as an athletic field for a boys' school. They planted it in new varieties of well chosen seed to show the farmers how their land would produce, if they would use choice seed and follow better methods. He preached as he toiled and as he toiled he gave them an example of love in action. His adventure resulted in producing a favorable impression upon the people of his large district and in the opening of hearts to the Christian teaching. The government took notice of his work and invited him to come to the capital of the province to explain to three hundred officials the methods he used in his practical agricultural school. He was also asked to visit all the government high schools throughout the province and to instruct these high school students along agricultural lines.

One day as he was busy at work in the field teaching



his boys and demonstrating to some visitors, he overheard two old gentlemen talking of his work. One said, "I wonder why that foreigner works so hard. Is it because he has no other way of making a living?" The other replied, "Oh, no, it is not that. It is his religion. He has a religion that teaches him to help others."

By the help of this practical service to the needy peasants his church has greatly increased in membership. As physical needs have been provided the doors to the spiritual life have been opened for the entrance of moral and spiritual truths.

What has been done so successfully by this missionary can well be attempted on our field, for our missionaries, too, are working among the farmer class.

#### **A New Public Health Program**

A new program of public health is being carried on in China today. In earlier years much effort was given to healing diseased bodies and splendid work was accomplished along this line. Today, however, the greater opportunity for the Christian medical profession seems to lie in the field of preventive medicine. To go out into the vast rural sections and teach the people how to protect their bodies against disease, or, in other words, to carry on a public health program which will include maternity welfare, hygiene, sanitation and general health education, is the challenge to the church today. The curative work will not be neglected, but to teach people how to have more abundant health and how to develop bodies to be strong enough to resist disease is a field of service still largely untouched and waiting for the coming generation of medical missionaries and of Chinese doctors.



### **Examples of Public Health Work**

From hospitals and medical schools in various parts of the nation come reports of interesting findings, successful experiments and notable achievements in behalf of a better health program.

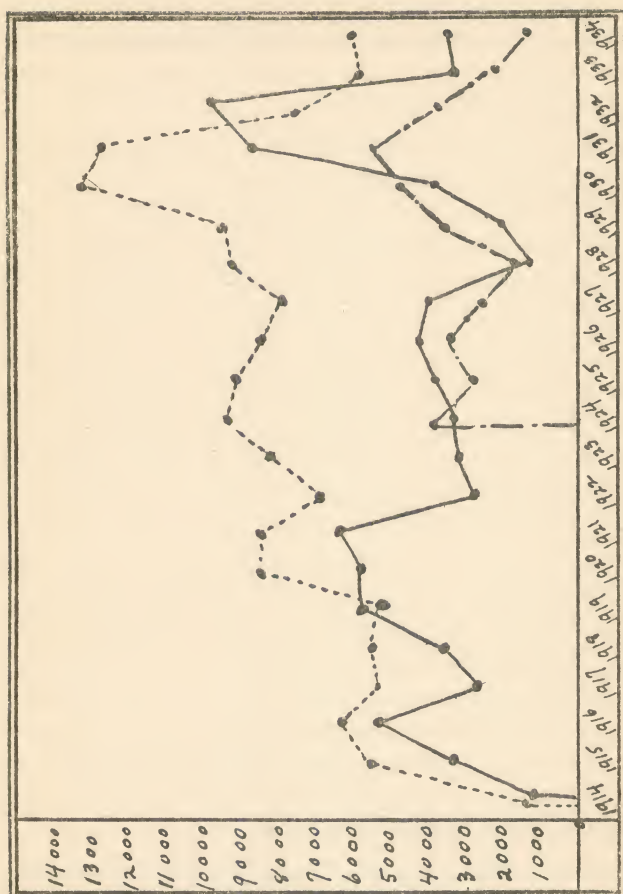
Following are a few such examples. The large mission hospital located in the capital of Szechuen Province has so successfully carried on a public health program that the provincial and municipal authorities have become awakened and are co-operating with the mission hospital in the interest and welfare of the people of that province.

Some of the doctors have discovered that a wholesome milk can be made from the soybean and that a nourishing broth can be made from cotton seed, both of which are splendid additions to the ordinary diet and are being used in schools and hospitals with good results. In a short time, they can be and likely will be widely used in the homes.

The doctors have also demonstrated that pits can be made, which when filled with night soil and kept closed for a month will render the contents a safe fertilizer. This new plan, if carefully followed, ought to remove one of the leading sources of disease in China; for, following the old method of fertilizing, all vegetables that come in contact with the fertilizer are dangerously contaminated with disease germs, and have been the cause of much sickness and distress among the people of China.

As a public health measure, doctors of China are advocating the improvement of the native chickens by crossing them with some good imported breed in order to increase the present output of eggs by two or three hundred per cent. They are also urging the rural people themselves to





This graph shows the number of patients treated at our three China hospitals by years. Upper dotted line, Ping Ting Chow; solid line, Liao Chow; broken line, number treated at Show Yang, the latter hospital not opened until 1924.



consume all the eggs thus produced that the general condition and health of the people may be improved.

In two mission hospitals, the one in Honan and the other in Kwongtung, a new and important emphasis is being placed on specialized training. The plan is to call the doctors and midwives of the country districts in for some special advanced help and training, then to send them back to their fields of service better qualified for their work, and at the same time to stand ready to give them further assistance and advice as they have need of it in their practice.

For the past eighteen months the national government has employed a missionary doctor to organize and expand the government's public health program, and to co-ordinate the work of the mission hospitals with that of the government. This is another illustration of the government's recognition of the work of the Christian hospitals and an evidence of its confidence in the efficiency and ability of the Christian doctors.

China is indeed a great and fertile field for the Christian medical profession. The church can render a magnificent service for the Master if it is fully awake to its opportunity and if it lives close to Christ.

#### **Illiteracy and Mass Education**

In recent years, both the missions and the government have stressed education for the masses. Both have realized the importance of giving the entire rural population an opportunity to read simple literature. Mass education to the state means enlightenment, culture and a national consciousness for its citizens. To the church it means the possibility of a more rapid spread of the gospel of Christ and the more speedy coming of the kingdom of God. When



the masses in China can themselves read both the news of the world, and the Good News of the kingdom, it will indeed be a new day for China.

**Integrating the Heritage of the Past for the Church of  
the Future**

New life currents are throbbing through the soul of China as never before. There lies before us a challenging opportunity to help in building a great Christian nation. This hungering and thirsting for new life gives the church of Jesus Christ a most grave and solemn responsibility. Helping to make China fundamentally a Christian nation and building this Christianity on the foundation of the old heritage of the past, is indeed a great adventure. It will mean launching out into the deep, yes, venturing out onto a new and uncharted sea. To attempt to incorporate such native religious achievements of the past, as, the noble ethical teachings of the sages, their partial discovery of God, their reverential and worshipful spirit, China's unique family or clan unity, the respect of the younger people for their elders, their understanding and love of nature, their patience, poise, and endurance into a true and Christlike religion and life will indeed require much faith and courage. But the results will certainly justify the venture of faith.

If the church is wise enough and prophetic enough to harmonize, and accept, and appropriate all good, from whatever source it may come, and to blend it with the teachings of our perfect religion, none of the virtues or good ideals of the past need to be lost. All bad and irrelevant ideas, teachings and practices will naturally be eliminated, but the good will be conserved and moulded into the religion that includes only good, but which includes all good.



Then the Master of the nations will certainly sublimate and glorify that good that has been conserved through the ages, and will bless and crown with his own life and spirit a beautiful, invigorating, dynamic, spiritual Chinese Christianity.

Secretary C. D. Bonsack says: "As one considers these evidences of a new stirring in the life of China, how one longs to give a helping hand to its encouragement. Here is a people that will respond to wise and sympathetic help in the interpretation of the gospel of Christ to life. There is perhaps nowhere such a chance to influence the world. There are over four hundred millions of them. Do we have the courage, wisdom, love and faith to meet the opportunity?"

#### QUESTIONS ON CHAPTER FOUR

1. Do you think that China has a bright future? Why your answer?
2. Why are the youth of China in a somewhat confused state of mind? What philosophies, teachings, or religions are bidding for the heart of China? Which do you think will ultimately win? Why?
3. What is the attitude of China's Christian youth toward the church?
4. How should and how does the church react to this challenge of China's youth?
5. To what extent and in what way is China indebted to the Christian church for her present attainments and achievements?
6. What effect have the missionaries and the Christian church had upon the leaders of China today? Who is China's present outstanding leader? What is his relation to Christianity? Who are H. H. Kung; T. T. Lew; C. T. Wang?



7. What can the Church of the Brethren do toward building a rural church program in Shansi?
8. What are some of our possibilities in sponsoring public health in Shansi?
9. What can we do for mass education? What is mass education? Why is it important?
10. How can the riches of China's past be conserved and integrated into a wholesome Christian church program? What is the advantage of seeking to conserve the good of China's ancient civilization and religions?



## APPENDIX

As this book goes to press an undeclared war is raging between China and Japan. Hostilities began July 7, 1937, over a difficulty between soldiers of these two nations at a bridge in North China. No one can prophesy the outcome or the changes that may result from this conflict. Because it began in North China near the territory where our mission is located and because Japan desires this portion of China, it naturally may have revolutionary effects upon the Church of the Brethren Mission. Again it may be that little change will take place or such as may not effect the work at all. Prophecy is useless.

However at the present writing (September 18) the city of Taiyuanfu, the capital of Shansi Province, has been bombed. The last cable from the missionaries dated August 9, 1937 was "We are safe and well. It is better not to leave the stations." History is in the making. At what cost of life or money no one can predict. The future chapters in the story of the mission may be very different or the days ahead may call for a constant plodding on in the many-sided tasks of a faithful missionary. No one can tell. Their last message at least indicates the spirit of loyalty and devotion worthy of consecrated disciples of the Christ of the cross. The church at home can never know the tests of faith and the struggles of soul that go into the work of missionaries in their daily tasks. Yet, in the transformation of heart and life, in the change of home and country that grows out of their work they find abundant blessing and reward.

Thus back of this story of our China mission is much unwritten joy and sorrow. None will regret the sacrifices



made or the life invested. Whatever the present struggle may demand, and whether the future story of the work will be the account of a mission in China or Japan, it represents one of the most truly Christian efforts the church can undertake and none need regret the cost or the results. It is the work of the Lord who careth for those that serve him. This may be the beginning of new visions and progress, "for when it gets dark enough, the stars usually come out." May the Lord keep those who trust him in sacrifice and service.—Chas. D. Bansack.



BRETHREN IN CHINA -- СРОУПАСКЕЯ

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